Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

VOL. LXXXII. DAYTON, OHIO, THURSDAY, SEPTEMBER 18, 1890. NO. 38

Herald of Gospel Liberty.

Established September 1, 1808.

Entered at P. O., at Dayton, Ohio, as second-class mail matter.

CONTENTS OF THIS NUMBER.

CONTRIBUTED ARTICLES: PAGE.

The Resurrection of the Shunamite's Son. By Rev. J. Maple, D. D. 594
Christian Character the Test of Christian Fellowship. By A. L. McKinney 594
Kaleidoscope. By Alden Allen 595
An Educated Ministry. By W. A. Doffiemyer 595
Christian Character as a Test of Fellowship. By J. G. Bishop 595
Some Mistakes. By H. Y. Rush 596
Rev. Mills Harrod. By C. J. Jones and S. S. Newhouse 596
To the Brotherhood. By D. A. Long 596
Important Notice. By J. W. Lawton 597
How to Nail Up a Church Door. Selected 598
I Wonder? By C. Mendenhall 598
What Then? By S. Q. Helfinstine 598
Official Correspondence. By D. A. Long 598
Some Questions. By B. F. Summerbell 598
Character a Test of Fellowship. By S. A. Hutchinson. 598
Notice. By G. R. Hammond 598
Attention. By T. M. McWhinney 601
Sunday-school Statistics. By O. J. Wait 601
Attention. By D. A. Long 602
New York State Christian Association. By G. R. Hammond 602
Resolutions 605

EDITORIAL ARTICLES:

The Editor's General Notes 593
Paragraphic 600
The Limit of Life 600
Ministerial Mention 601
Evangelistic Department. By C. J. Jones 601

QUADRENNIAL DEPARTMENT 597
OUR MISSION DEPARTMENT 599
MARRIAGES 602
OBITUARIES 602
AGENT'S DEPARTMENT 603
GLEANINGS FROM THE FIELD 604 605
CONFERENCE MINUTES 606
CONFERENCE NOTICES 607
CHURCH NOTICES 608

The Editor's General Notes

NEGRO traffic, or the sale of negroes, has been permitted in Turkey until within a few months since. The Sultan has now signed a decree forbidding such traffic. The Turks have nursed this evil despite the protests of Christendom, and are justly responsible for that horrible traffic in Africa which has excited the indignation of civilization.

RUM is very certain to lead to ruin, and this alone ought to be sufficient warning against its use. No sensible man would deliberately choose ruin, and yet any sensible man can see that rum leads in the way of ruin. The governor of Canterbury (England) jail has had 22,000 prisoners pass through his hands during his term of service. He says he has made careful inquiry, and has not found one total abstainer among them. Surely, it is a safe thing to discard the cup, and blessings are certain to follow in the wake of sobriety.

THEY are talking of the new Balkan arrangement, and the line of talk is quite agreeable to us, for we think the consummation contemplated would prove an achievement in the interest of peace. To make one great Balkan state, consisting of Montenegro, 3,641 square miles; Servia, 18,782 square miles; Bulgaria, 32,932 square miles; Roumania, 49,247 square miles; and a part of Albania, the whole of which is 18,944 square miles, dividing the last-named province into equal parts, then the new kingdom would consist of 114,074 square miles, thus nearly equalling Great Britain and Ireland, or New England and New York. As these provinces are now virtually independent of Turkey, she would hardly make objections and might be glad for the arrangement, as a state of consequence and power between her and Russia would be a wall of defense stronger by far than the Balkan heights. This arrangement would also probably harmonize the differences and jealousies now existing between the petty states of that region, and it is even hinted that Russia would be gratified by the combination. The world may wisely welcome the sun that shall dawn upon this projected kingdom.

LOSCANELLI is a Conservative member of the Italian Parliament. He has been regarded as a devout Catholic, and has stood so close to the Pope as to be regarded as a most faithful and trusted friend. But this gentleman has produced a profound sensation in Rome, Italy, Europe, and the world by publishing a pamphlet against the claims of the papacy. By the act he becomes hostile to Rome, and of course loses the confidence and love of his old master. The man knew so much of his master and the spirit and life of the Vatican that it seems a pity for Rome that he should speak adversely of her methods and claims. He tells strange things, and it will be impossible to persuade the world that he is not right, or that Rome is honorable if he is right. There has been a wonderful reaction against Rome among the Italians since Garibaldi put a crown on the head of Victor Emanuel and gave him a throne in Rome. Rome has no enemies to-day like those within speaking distance of St. Peter's and the Vatican, and Italy can exist as a nation only as this defection of a generation is nourished. Loscanelli will marshal an army of recruits for the Quirinal.

AT the head of the list of disasters in America, the Johnstown calamity will, we trust, long hold first place. As a calamity, it has few equals in modern times, and we trust is to have few parallels in the future. The total number of dead from the awful visitation, so far as can be determined, is 2 187. The calamity made 124 women widows and 198 men widowers, while it orphaned 565 children, and 99 families were literally blotted out. The tragedy, however awful in its nature, was not, however, without useful and beautiful lessons. The feeling of humanity was intensified almost world-wide as the horrors of the event were detailed, and the hand of charity and the heart of sympathy opened into tenderest and most generous expressions, leading us to look up into the face of human dignity with a new admiration. The total cash contribution to the sufferers was $4,116 801, exceeding that, probably, ever before bestowed as a general charity. These offerings came from forty-six states and territories of the Union and fourteen foreign countries. The voice of real calamity is an appeal to the universal heart, and the response to the appeal is proof in the most beautiful form of the kinship of man.

IF the liquor business is so honorable that it should have the protection of law, why do not American gentlemen more generally run the dens? As a rule, we are happy to say, American-born citizens choose the nobler occupations, though, of course, there are many dishonorable exceptions to the rule. In San Francisco, of each 100 saloon-keepers, 81 are foreign born; in Los Angeles, 77 in 100 are foreign. New York City has 3,696 drinking places kept by women, and of these women a late count showed that 1,104 were German women, and 2,548 were Irish women, or 3,652 were of those two nationalities. Counting all the rest as American it would leave this Nation but 44 of all. Of the 8,000 saloons in Philadelphia, recently, only 470 were run by American-born citizens to 7,530 of foreign born. One to seventeen is a good record for such a demonizing business. The saloon is a foreign institution, run for the benefit of foreigners, and we submit that Americans should vote those vandalizing centers out. Talk about the degrading Chinese! None do this with louder voice than the Irishman fresh from the Emerald Isle, and yet but recently Bishop Ireland said that he knew of a Western city where 1,500 saloons were kept by Irishmen for Irishmen.

WORCESTER, Mass., ought to be the most healthful city of the Nation. At an expense of $50,000 they have built a crematory, not for the consumption of the bodies of the dead, but to consume the city sewerage. This is accomplished at an expense of $20,000 a year. Thus the surrounding bodies of water are not polluted by the offal of the city, nor is the atmosphere impregnated by it. It is believed that the system adopted by Worcester will be accepted by many other American cities at a very early date. It certainly becomes the cities of the Nation to conserve the health of their inhabitants in every possible way, and to the credit of many cities sanitation is a chief consideration. By such methods, both in town and country, the average life of a people may be very greatly extended. It can but be manifest to the least observing that epidemic diseases are far less common than a generation ago, and when they do appear are much more easily eradicated than formerly. Than the sewerage question hardly any can be regarded as of superior importance in its bearing on the health of the people. The Worcester method will be most carefully observed.

A STUDY of the statistics of the Presbyterian body of the United States, for the six years past, is deeply interesting. They have in the six years gained 684 ministers beyond losses, ordained 1,119 men as ministers, buried 681 ministers, organized 1,234 churches, making an actual gain of 801 churches, 58 of which they received from other bodies, and meantime dismissing 17 churches to other bodies. Within the six years 464 churches ceased to be from various causes, but the membership was increased by 131,878, while the Sabbath-school membership ran up from 720,059 in 1884 to 867,463 in 1890, a net gain of 147,404 members. Meantime 139,700 infants were baptized and 109,446 adults, a total of 249,146 persons. During the six years the churches gave $4 792 902 to home missions, and $4 035,199 to foreign missions, a total for both of $8 828,192. This was $6 70 per capita for the six years on home mission-work, or $1.12 per capita per year, and $5 55 per capita for the six years, or about 93 cents per capita per year, on foreign work. This is very creditable generosity, and yet it could prove no burden whatever on the poorer denominations. The aggregate gifts of the church will become very great when it is possible to make giving in some amount the rule with all.

INTELLIGENCE is a characteristic of Protestantism, and not less surely is ignorance the characteristic of Romanism. Statistics tell the story, and while Rome may blush for shame, she can not deny the truth. Brazil is a Catholic nation of 10,000,000, with 8,000,000 unable to read, or 84 in 100. Bolivia is wholly Catholic, with a population of 2,250,000, and has but 12,000 school children—five per cent. of her people. Spain has 18,000 000 of people, with one in ten in school, and but 40 in 100 who can read and write. Venezuela has 200,000 only among her 2 000 000 that can read and write. In Portugal only two in ten can read a book, while in Mexico illiteracy is universal. On the other hand, of 1,000 Englishmen only 230 are illiterates, 150 Scotch in 1,000, and only 40 Germans in 1,000. Place Germany, England, and the United States under Roman rule, as by Romish ambition, and these nations would sink in two generations to the level of Italy, Spain, Brazil, and Mexico. There is nothing elevating in Romanism, only where Romanism is modified by contact with Protestantism. A religion that will not elevate men in morals and in mind is not a safe nor a good religion, and for these reasons our voice antagonizes Rome in her rule.

THE RESURRECTION OF THE SHUNAMITE'S SON.

BY REV. J. MAPLE, D. D.

"And when she was come in unto him, he said, Take up thy son." II. Kings 4: 36.

It is instructive to compare the manner in which Elijah and Elisha wrought their miracles with that of Christ. They show very clearly their deep consciousness of inability in themselves and their dependence upon God for the accomplishment of the work. When Elijah would raise the widow's child he goes to God in earnest prayer, and cries, "O Lord, my God, I pray thee, let this child's soul come into him again;" and when he would call down fire from heaven to consume the sacrifice he said, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel." When Elisha would raise the Shunamite's son he went into his room, "and shut the door upon them twain, and prayed unto the Lord." How different with Christ! When he would cleanse the leprous man from his loathsome disease he said, "I will; be thou clean." When he would give back to the ruler his little daughter he "took her by the hand, and said unto her, Talitha cumi," and her soul came back into her again. When he would bring joy to the widowed mother's heart by raising her son from the dead, he said, "Young man, I say unto thee, arise," and he lived. When he would still the storm and save his disciples from a watery grave, he arose from his pallet, walked to the verge of the deck, and looking out on the angry scene, he said, "Peace, be still, and there was a great calm." What a contrast between Christ and the mightiest of the prophets! Their actions and language evince conscious weakness and dependence, but his reveals the calm consciousness of power over the mighty forces of nature and the dark empire of death. On the one hand we see the weakness of man, and on the other the power of the mighty Son of God. Here we read the character of our Savior, and learn that we are not trusting in the arm of flesh. Elijah and Elisha were seeking to lay hold on a power above themselves, but Christ was conscious of his power to do what he desired. This marks the wide distinction between Christ and the purest and greatest of the prophets.

Elisha did all that he could to restore the child to life, and called upon God to do what he could not do. Thus it is in all the work of life. We must be co-workers with God. (Phil. 2: 12, 13.) If we would have sinners saved we must use the means that God has put into our hands to convert them. Elisha took the child into his arms, and would have imparted his own life to it if he only could. Thus we must take the spiritually dead in the arms of our sympathy and love, and carry them to God in prayer. Elisha made a mistake at first. He thought that it was only necessary to send Gehazi with his staff, but it was necessary for him to go himself, and impart the warmth of his own body to the dead child. Thus in leading sinners to Christ we must go to them ourselves with our hearts alive and warm with the love of Christ, and draw them to him. I read of a band of valiant knights, who had been victorious on many battle-fields, and had carried everything before them; but once in the council chamber they decided to send only the leaders to battle, and keep the rank and file at home. The leaders went out to battle and fought well, but no new conquests were made, no provinces were conquered. Then they called a council to inquire into the cause of the failure, when the leader said, "The cause is plain. How did you expect that a small band could do the work of thousands? When we all went out to battle, and every man did his duty, we were victorious; but now we have failed because you have left the leaders to do all the work." Thus it is in the army of Christ. If we would win the world for him all must join in the conflict. None must send substitutes.

The restoration of this child to life and to the arms of his mother is prophetic of the final restoration of all children to their parents. It points to the consummation of God's gracious purpose in Christ to redeem man from the bondage of sin and death, and gather all the ransomed home in heaven. There are two great wants of our nature met in Christ:

1. Man longs for immortality. He trembles at the thought of annihilation, and longs for the assurance that he "shall never die." He wants to know that death is not the end of man. He feels a desire for immortality springing up in his soul, and he can not rest until he knows that this shall be realized. This want of our nature is realized in Christ, for he assures us of immortality. "Whosoever liveth and believeth in me shall never die" is his promise. The resurrection of this child was prophetic of this fact, and met a want of the times. That was a dark age, and men knew but little of God and the great future. An impenetrable gloom hung over the grave, and it seemed the end of life to them. "Through fear of death they were all their lifetime subject to bondage." With our environments and education it is impossible for us to realize the terrible nature of this bondage. Ancient literature on the subject of death contains more than thirty epithets, all indicative of the deepest dejection and dread of death. Death was denominated the terrible, the mournful, the inexorable, the insatiable. It was cold, cruel, bitter, merciless death. It was the dire necessity, the dark day, the fatal calamity, the iron sleep, the eternal night. Man needed to know that there is a friendly power that can destroy death, and give to him eternal life. The resurrection of this child was a revelation of this power that is now so fully revealed in Christ. It was a morning star announcing the coming light of the Gospel day. It broke the dread silence, and scattered the clouds that brooded over the grave. There are ministers in the pulpit who tell us that the story of Elisha and his works is an idle legend unworthy of credence; but the wants of the prophetic age and the wisdom and love of God tell us that it is a veritable fact. It is a revelation of the wisdom and love of God as well as of his power. It reveals his loving interest in man, and his power over death—just what the sorrowing race of man needed to know. Is it wise and benevolent to rob man of the light and hope that comes to him through the marvelous records of the Hebrew scriptures? Infidels are more benevolent than this.

The following story is told of Littre, the great French savant: Legouve says that shortly after Littre's daughter was born he (Littre) said to his wife:

"My dear, you are a good Christian. Bring up your daughter in the ways of religion and piety which you have always followed; but I must exact one condition and that is that when she is fifteen years of age you will bring her to me. I will then explain my views to her and she can choose for herself."

The mother accepted the condition, years rolled on, the fifteenth birthday of the child soon came, and the mother entered her husband's study.

"You remember what you said to me and what I promised," said she.

"Your daughter is fifteen years old to-day. She is now ready to listen to you with all the respect and confidence due to the best of fathers. Shall I bring her in?"

"Why, certainly," replied Littre. "But for what special reason? To explain to her my views! Oh, no, my dear; no, no. You have made of her a good, affectionate, simple, straightforward, bright, and happy creature. Happy, yes; that is the word that in a pure being describes every virtue. And you fancy that I would cover all that happiness and purity with my ideas! Pshaw! my ideas are good enough for me. Who can say that they would be good for her? Who can say that they would not destroy, or at least damage your work? Bring her in so that I may bless you in her presence for all that you have done for her, and so that she may love you more than ever."

"I, too," added Legouve, at the close of his little anecdote, "have around me believers whom I love, and I would consider myself a criminal if I troubled their religious convictions with my doubts and my objections, especially when I know that they find in those convictions nothing but joy, consolation, and virtue."

2. Man not only desires to know that he shall live beyond the grave, but longs to know that he shall meet his friends again. When a dear child passes out of this life, and the curtain of death hides it from the parents, there is nothing that can satisfy the unutterable longings of their souls but the assurance that they shall meet the dear one again in some fairer land. God does not mock our agony. He does not make us with all this wealth of love and sympathy, and then leave us without any assurance that their prophecy shall be fulfilled. He never creates a desire without making ample provisions to meet it. The child was restored to the arms of the Shunamite mother, and so shall it be with all mothers. A mother was called from home for a short time, and on returning, as she opened the hall door and stepped in, her little boy was standing at the head of the stairs watching for her, and said sweetly, "Welcome home, mother." The light fell on him encircling him in a halo of glory that seemed almost unearthly, and he looked like an angel. The thought flashed on her mind, "Oh, how I would love to be thus welcomed home to heaven when my work is finished here!" Since then Christ sent the angel of death and took the child home to heaven, and he is now waiting and watching for his mother to come to his heavenly home. He remembers and loves her still, and when Christ sends his angels for her to come up higher he will welcome her home. The prophet gave the little boy back to his mother, and her sorrow ended in great joy. This, says one, is tantalizing to other sorrowing parents by suggesting relief that can not come to them. There are such afflicted ones in every congregation, and this beautiful story is recorded not to mock their sorrows, but to comfort them. It tells them of the Father's great love and sympathy for all the sorrowing, and points to that happy period when every Christian mother's heart shall rejoice in receiving her children to her arms again never more to be separated. Then all tears shall be wiped from every eye, and sorrowing and sighing shall flee away.

CHRISTIAN CHARACTER THE TEST OF CHRISTIAN FELLOWSHIP.

To fully understand the cause and scope of the proposition, *Christian character is the only true test of Christian fellowship*, it must be borne in mind that from the Council of Nice, A. D. 325, all along down the centuries human creeds and dogmas proclaimed by popes and ecclesiastical bodies, were the authoritative tests of religious fellowship. These tests expelled Arius and banished those who kept and used his books. They sent Huss, Rogers, Hooper, Latimer, Ridley, Cranmer, Tyndal, and others to the stake. They, in later times, expelled from church fellowship men of pure lives, broad culture, and brilliant parts. They banished, under pain of imprisonment and death, "Quakers" from the New England colonies. Many who by these tests of human creeds were adjudged heretics and suffered accordingly, were persons of pure, noble, and benevolent lives, full of good works. But all these counted nothing, if the creed or *dictum* of the council were questioned. As against ecclesiastical decrees, a Christian life was not considered. The ax fell if the creed were denied.

Now, in sharp contrast with this *creed test* is the *character test*. Near the beginning of the present century there were men of enlarged thought, and broad fellowship in matters of Christian faith and practice, who, seeing the injustice, evils, and inhumanities of the creed test, cast it from them and proclaimed that Christian character was the true test of Christian fellowship.

The foregoing gives, in brief, the cause and scope of the "character test."

The question is, Is this test scriptural, reasonable, just, and equitable? This I affirm; Bro. J. D. Childs denies. The issue is square.

I. Let us understand, as far as may be, the meaning of the word character, lest we lay ourselves open to the charge of using words inappropriately. It comes, or rather is the Greek word *charakter* (anglicized by the change of a single letter), and means an impression, cut in iron, impression on coin. Webster says it is "the sum of qualities which distinguish one person or thing from another." But this word standing alone determines nothing as to its kind. It is the relation it sustains to other word or words that gives the light in which we are to view it. A good character, a bad character, are expressions not difficult to understand. Hence, when it is limited by the word *Christian*, it leaves nothing obscure or uncertain in the mind. Its significance is specific, certain. He who is worthy of it bears the *impress* of the Messiah. He may be just commencing a

Christian life. On the profession of his faith in the anointed One he receives the *impression* (*charakter*) and we fellowship him. The full completeness (with its growth thereto) of that character depends upon the exercise of the Christian graces. He may be a member of the Episcopal, Presbyterian, or Methodist Church and believe in sprinkling, or of the Baptist and believe in immersion, or of the Friends and not believe in any form of water baptism, or he may not be a member of any visible church organization, if he bears the impression, the signet of the Lion of the tribe of Judah, he is entitled to our fellowship under this character test.

1. It is not claimed that the Scriptures, in so many words, teach that *Christian character* is the test of fellowship. But the principle is clearly set forth in these and other teachings, as follows: "I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him." Acts 10: 34, 35. Here character is the condition of acceptance. In Matthew, 25th chapter, the line is certainly drawn upon character in the words, "I was thirsty, and ye gave me drink; I was hungered, and ye gave me meat; naked, and ye clothed me; I was sick, and ye visited me;" or, "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink," etc. The sum of these deeds done, or disregarded, constituted the character on which rested the approval or condemnation of the judge. In John's first letter (1: 7) are the following words: "If we walk in the light as he is in the light, we have fellowship one with another," etc. The foregoing references to the divine law may suffice to establish the proposition that Christian character is the test of fellowship.

2. Is this test reasonable, just, and equitable? It *is*, it strikes me, is the only answer that can be fairly given. It is the just and equitable standard recognized by all fair-minded men. A man is esteemed in social life for the manliness and purity of character he sustains; and in business life for his character as to ability, economy, integrity, and industry. In fact, character determines our value of all things around us. Our horse in the stable is measured by this standard; and so with our ox in the pasture, and the tree in our orchard, the book on our shelf, and the land that gives us our bread. Surely, man has a much higher claim, a diviner right to the use and benefit of this just and equitable test.

Bro. Childs, to maintain his position, refers to I. Cor. 5: 11 (not 4: 11) and says, "In this verse Paul names six classes of men that are not decent people, but he does not say turn them out of church." That is very true, but he does tell the brethren not to keep company with such, no, not to eat with them. This assuredly places these six classes, to put it gently, on the ragged edge of disfellowship, and that too on the ground of character. So far from this helping our brother, its weight is on the side of the character test, for these six are antichristian and are, therefore, barred the fellowship of the church. Christian character stands divested of all these evils. If Bro. Childs will turn to his Greek Testament he will find that the word rendered *eat* (*sunesthiein*) means "to live in familiar terms with" others, and carries with it the idea of good fellowship.

Again, Bro. Childs says, "All decent folks should have places in the church if they are liberal, and will help support the church, schools, and colleges, as the Lord prospers them." It is admitted that decency is an excellent element of character; and that liberality in supporting churches and colleges is not to be despised. But being decent is not quite enough, as will appear by looking at the word. It means "behavior, dress, and ceremony, becoming, decorous, proper." Now, a person may be any one or all of these, and yet lay no claim to Christian character. This word relates to the outward deportment rather than to the inward, spiritual life.

When our brother says, "The test monster murdered Christ, Stephen, Paul, Arius, Servetus," he certainly *can not mean* that it was the Christian character test, for that would not be correct. If he means the creed test, then I have no controversy with him on that proposition.

A. L. McKINNEY.

Troy, Ohio, September 2, 1890.

KALEIDOSCOPE.

It is wonderful how *very thin* a layer of religion sandwiched between money-getting and pleasure-seeking satisfies most people. One hour at church on the Lord's day is all they can spare; and not even that much unless the sermon is well sweetened with worldly wisdom and diluted with milk.

This is the season when some stay away from church to wait upon the pleasure-seekers; "lovers of pleasure rather than lovers of God." (II. Tim. 3: 4) When the books are opened, and the small and great stand before the Judge of all the earth, we fear Judas will not stand alone as the only one who has sold the Savior for money.

Here by the ocean we can enjoy a seaside resort all the year round. They tell us the tide rises and falls from six to eight feet at this point. If I should publish that the ocean is rising every day from twelve to sixteen feet, and say nothing about its falling that many feet every day, some one unacquainted with the ways of the sea might think the water was flowing over the land, submerging cities, and expect to hear that even the ocean had adopted Greeley's advice, "Young man, go West."

Thus we read of revivals, additions, and the growth and prosperity of certain churches year after year. We think they must be getting strong and very fruitful in good works. But when we visit some of them, of which we have read such glowing accounts, we see another side of the picture, the real facts as they are, divided, poor, weak, and lukewarm, gone out with the tide. It has been said, Christian people have their "ups and downs." So do churches; and sometimes "more downs than ups." We read of the "ups," but seldom of the "downs," in our papers. And so we are surprised to read after long intervals that certain churches, conferences, and quarterly conferences number no more members, and are no stronger than twelve and twenty years ago, and have hardly held their own.

Perhaps it is all right (?) to publish only the bright side or spots in the history of a church or of a man. But one thing we do know, God has not done so in his Book, the Bible. Some papers claiming to be "religious papers" are as one-sided in telling the truth as some political papers.

In regard to the church here, if there is any growth it is not visible to the naked eye, and it must be like the seed in the ground or the leaven in the meal. "Like pastor, like sheep," is not quite true of churches where they change pastors every two or three years. But it may be where the same man has been pastor from fifteen to twenty-five years.

When a church does not prosper, and when the majority of the members do not follow the advice and example of the pastor, should the blame rest on the pastor or on the church? But when the majority do follow his counsel and example, and if then the church does not prosper, should the blame rest on the church or on the pastor?

Man is prone to credit himself with his successes, and blame others for his failures. But the Lord tells us, "Without me ye can do nothing." The children of Israel had no one to blame for their failures but themselves, and their successes were by the Lord.

There is nothing needed in our churches more than church or Christian discipline, and men full of the Holy Spirit and wisdom to faithfully apply it. It is one thing to bring into the church a number of raw, green recruits, but quite another to train them so as to become rooted and unmovable, always abounding in the work of the Lord.

ALDEN ALLEN.

Ogunquit, Maine.

AN EDUCATED MINISTRY.

I would be glad to get in a few thoughts along this line. The first thing to look at is, What class of ministers have done the greatest work in soul-saving and evangelizing? I suppose the estimate would not be too high were I to say that eight-tenths of all the converts made, especially to the Christian Church, have been brought in by that class of preachers called uneducated, and had it not been, and were it not now, for that class of zealous men that the learned are pleased to call uneducated, somebody's bread and butter would be short indeed. I do hope that our good brethren who are so clamorous for an educated ministry will find time to stop and compare notes with those whom they are so ready to call unlearned. By so doing they might learn a lesson that would be of vast moment to them; that is, learn to appreciate a man as the Lord does, not for what is in his brain, or his rhetorical flourishes, or rounded sentences, but for his work's sake. The only way to measure true greatness in any one is by the rule as to how much suffering humanity has been helped, and what number of souls will be brought to the higher life in consequence of their having an existence among their fellows. The wisdom so essential to our work is to study how to save souls. "He that winneth souls is wise."

But still I do not contend for an illiterate ministry. There is a sphere where all can work. What I reject and demur to is for learned men in their articles to so frame their phraseology as to wound men of my class who feel the "Woe is unto me if I preach not the Gospel," and have been shorn of opportunities to acquire an education. Were it not for the record that the Lord has been pleased to make through this feeble instrumentality, I would feel chagrined at not having been able to obtain a classical education; but in looking over the records I find that here the Lord has planted a church, there he has raised one as a monument to himself, and another, and another, and still another, and others still, all standing out in bold view to-day to evince what the Lord has been pleased to do through this feeble hand, I feel encouraged, and, like Paul, exclaim: "None of these things move me;" but in the strength of the God of Elijah I shall battle on the few days of probation left to me here, and if I can pluck here, there, elsewhere, some soul yet from the eternal burnings the craving of my inmost soul shall be satisfied, and I will feel proud of my existence.

Let us not draw lines in regard to scholastic attainments. If thou hast learning have it to thyself. If thou seekest an education get it if you can. That is all right; but it is not right to write articles that would, in the minds of the reading public, traduce the qualifications of the very men who have and are giving prestige to the noblest cause it is man's honor to propagate, and to dampen the ardor and chill the zeal of those noble men of God who have fought hard for every inch of vantage-ground that they now occupy. Many of them are just ready to shake off this mortal coil and enter the higher kingdom, to be forever at rest. May God fill the world, even now, when the sciences are moving with such gigantic strides, with such men as were our pioneer preachers, whose influence will live on through the everlasting ages!

W. A. DOFFLEMYER.

Clearville, Pa.

CHRISTIAN CHARACTER AS A TEST OF FELLOWSHIP.

A recent writer on this subject says: "A man may be a member of Christ's body, of his flesh and his bones, with but a small per cent. of Christian character. I fellowship the per cent., great or small." That is it, exactly. If a man is a member of Christ's body, of his flesh and his bones, *at all*, to that extent he is a Christian—has Christian character—for a man's character is *what he is*. The child may be just born, and though it may be feeble and deformed—physically imperfect—yet if it has life at all it is a member and heir in the family. And so persons who have been "born again" have been made "partakers of the divine nature," to that extent they are Christian, have Christian character, though they were born but an hour ago, and on that basis they are welcome to membership in Christian churches anywhere, ever have been, and ever will be.

Our estimation of a tree in the orchard is graded by the quality and quantity of the fruit it bears. In choosing associates for ourselves or our children, *character*—what they are in social and moral qualities—governs our choice and grades our social fellowship. And so in the higher realm, if not sectarian we fellowship others as Christians just so far, and only so far as we see or feel the evidence that they are Christian. Consciously or unconsciously we do this. The Christian can not do otherwise. Therefore if I say that Christian character is the true test or condition of Christian and church fellowship, I but utter not only a scriptural but a natural and philosophical truth.

J. G. BISHOP.

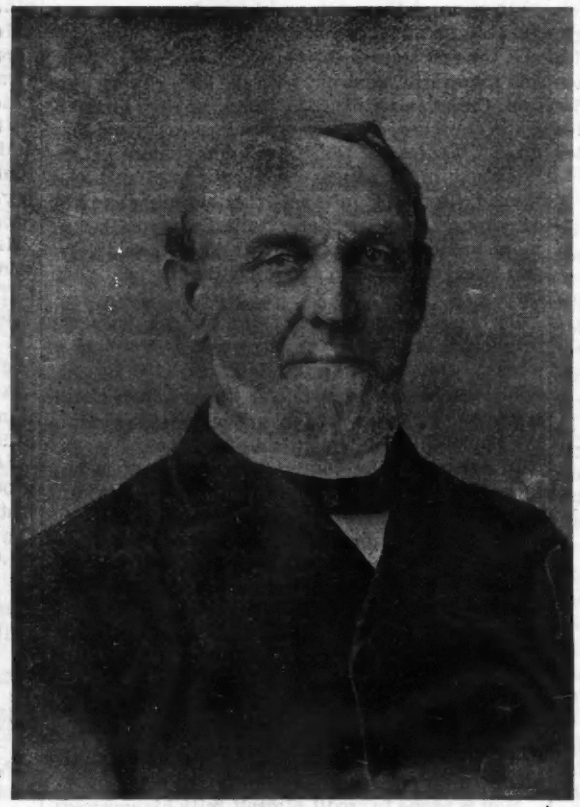
SOME MISTAKES.

It is a mistake to think a bad man can do nothing good; that a false preacher can proclaim nothing true; that to remain in church when any person we dislike rises to speak or preach is to put one's piety in peril. A piety so capricious, so tender, so touchy, is very namby-pamby under the Gospel probe! It is so unlike Jesus! It can not eat with sinners; it can not dine with Pharisees; it can not recline at the table with a little Jericho publican. Such a mere sprig of piety! Poor tiny, tender, unripe thing! It needs to be planted above the frost-line, and shaded from solar warmth.

It is blessed to be healthfully hungry. Then there is both a righteous and a reasonable reaching out for wholesome satiation. Hunger wants bread. It inquires not whether the grain grew on the scoffer's farm or in the deacon's fields. The college boy in astronomy may not know whether his teacher is heavenly-minded as Mitchel, or mundane as Daniel Dancer. So of him that thirsts. Cold water is satisfying, whether dipped from Siloam's Pool or quaffed in the parlors of Ingersoll. The child of a princess nestles to the bosom of its negro nurse, and feeds upon a life which divine law transmutes into Caucasian and queenly womanhood. The quality of nectar is not impaired by being drawn through a rye straw instead of a silver tube. While truth is better and more beautiful from heart and lips that are true, yet Christ struck the true philosophy and commended himself to the world's common sense when he said: "The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not." That is it. Intelligent piety feasts even upon a Pharisee's wisdom. Prejudice and pretension feign a horror and hasten from the house. Alas for that numerous family of the Finikins! Even an optimist solemnly questions, How can we curtail their fecundity?

H. Y. RUSH.

REV. MILLS HARROD.



Rev. Mills Harrod, the subject of this portrait and of the following short sketch, will be lovingly recognized by thousands of the members of the Christian Church as our worthy and very efficient publishing agent at Dayton, Ohio. He was born in Knox County, Ohio, in 1828, and continued to live in the same county until he was twenty-two years of age. He secured a good education, graduating in a scientific and commercial course from the Sloan Academy in Mt. Vernon, Ohio, in 1849.

In October, 1850, Bro. Harrod was united in marriage with Miss Mary Anderson, and devoted more than thirteen years to teaching in the public schools of our country with marked success. In early life he was converted to God in the Pleasant Grove Christian Church, Knox County, Ohio, under the ministry of Rev. James W. Marvin, one of the most useful and honorable of our ministerial brethren, and entered the ministry in his thirtieth year; and, being called, served the church where he was converted for several years with signal acceptance and success.

The services of Bro. Harrod were always in demand and given heartily to the consecrated work of the Christian ministry, until called by the unanimous action of the Executive Board of the Christian Publishing Association to take charge of our Publishing House and literary interests at Dayton, Ohio. He still has the confidence of our people. He is now a member of the Executive Board of the Ohio State Christian Association, of the executive board of his own conference, and a member of the Educational Society of Antioch College.

What Bro. Harrod has been able to accomplish during the five years he has filled the above position may be known by those of our people who have studied the various reports of the publishing agent, as under his leadership our interests have advanced from the verge of bankruptcy to the present solvent and prosperous condition; but not many understand the nature and number of the difficulties with which he had to grapple. Certainly he has been eminently successful as our publishing agent, and the entire brotherhood have perfect confidence in him and also in his methods, feeling assured that he will, with the co-operation of the brotherhood, soon show a complete victory over debt, and business enlarged beyond anything we have ever known in the past. Indeed, it is a fact that taking the circulation of the HERALD and Sunday-school literature into count, the circulation of our literature to-day is more than three times what it was when Bro. Harrod was elected, and in principal and interest more than $20,000 have been paid upon the debts which were contracted before he entered upon his labors as agent of the Christian Publishing Association.

C. J. JONES.
S. S. NEWHOUSE.

TO THE BROTHERHOOD.

The "Open Letter" with "editorial comments" in the *Christian Sun*, and republished in the HERALD OF GOSPEL LIBERTY, 4th inst., with additional editorial comments, though written and published with a view of throwing more light on the subject so dear to all our hearts, have been so misleading that it is well for us to pause and carefully review the subject and see if we can not point out the causes of the mistakes, and reconcile all the conflicting evidence which really stands in the way of sending delegates from the convention, college, and conferences of the South to the American Christian Convention at Marion.

It is just to you that I should say that many questions are being asked, not contained in any of the newspaper articles. I will also answer a few of them before I close. A few illustrations and statements are sufficient to show how matters really are. October 6, 1886, Revs. W. W. Staley, Peter T. Klapp, and M. L. Hurley appeared on the floor of the American Christian Convention as fraternal messengers from the Christian Church in the southern part of the United States. Dr. J. B. Weston "moved that we tender to the delegates that come to us from the South the right to act as *bona fide* delegates." The brethren from the South thanked the Convention, but gave the Convention to understand that they were simply elected fraternal messengers, and as such would take their seats.

Dr. Weston's motion was withdrawn with the remarks which gave every one to understand that his object was simply to let the brethren from the South fully understand that all that was necessary for them to do to have their churches represented by delegates was simply to have them chosen and claim their rights.

Dr. Martyn Summerbell then offered the following resolution, which was unanimously adopted:

"*Resolved*, That the fraternal messengers from the Christian Church South be welcomed to the Convention, and invited to participate in our deliberations, and that we herewith express to the brethren South our heartiest desire to have them enter into full fellowship with the Convention at an early day." [Page 127 Quadrennial Book.]

Before that Convention adjourned, the magnanimity, loving sympathy, and Christian communion of the members made us feel that the cause of true Christian union was increasing all the time. Rev. W. W. Staley, A. M., and Rev. J. P. Barrett, D. D., were chosen among the vice-presidents.

Rev. J. W. Wellons was chosen and has served as a trustee of the American Christian Convention for nearly four years. From the day the Convention adjourned at New Bedford until the present, the brethren, North and South, have acted more as one band of brethren than as two denominations. When Drs. Maple, McWhinney, and Summerbell went South, did not all the churches treat them as "our ministers?" When Bros. Clemens, Klapp, Wellons, Barrett, Staley, Hurley, and W. S. Long went North, were they not treated as "our ministers?" When the general evangelist of the American Christian Convention went to Virginia and North Carolina, was he not received as our "evangelist?"

The Convention North and South agreed, before the convention at Suffolk, to unite in printing a hymn-book which would serve for all our people. So of our foreign missionary work. The object of the resolutions at Suffolk offered by Hon. E. E. Holland was not to spring a new subject upon the convention. Simply to accept the kind invitation of the American Christian Convention unanimously given "to the brethren South to have them enter into full fellowship with the Convention at an early day," and recognize the union which already exists.

"A." in his open letter says, "I have known for the past few years that the union sentiment has been gaining ground in our Southern churches." This is true of the churches throughout the Christian brotherhood, and throughout Christendom. It will continue to grow. The "single vote" at Suffolk only settled the matter of sending delegates to represent the Christian Convention South in the American Christian Convention. Perfect Christain union has never taken place between any conventions, conferences, or two individuals on the earth. Perfect union can only take place between perfect beings, and it is very clear that the best of us have much room to grow in grace. Then "A." tells us "that the whole subject of union as it now stands is regarded as a cheap affair, may be seen in the fact that the announcement of a subject so important to the entire Church, North and South, has fallen so flat," etc. I am fully satisfied that the dear brother who was inspired to write that would think quite differently if he were permitted to read the many letters of "satisfaction" written by members of the brotherhood. The opposition to a recognition of the union which really exists is purely local and caused by following the leadership of those who misapprehend the subject. The following is the resolution adopted at Suffolk:

"I move that we recommend all the conferences composing this convention to send delegates to the American Christian Convention." "That we request the president of this convention to attend the American Christian Convention as a delegate."

Then Dr. Barrett errs by saying, "Under this resolution, delegates can not legally be sent to the American Christian Convention in its next quadrennial session." If Dr. Barrett will reread the rules and regulations for the government of the convention South, he will see that the convention can not refuse to be represented by delegates at the American Christian Convention unless it meets in extraordinary session and revokes its resolution that requested its president to attend as a delegate. It is a mistake to suppose that it requires the vote of the conference to make the resolutions binding, as though they were submitting a question, like the revision or amending of the constitution of the convention. The executive committees of all the conferences composing the convention South have all the rights, *ad interim*, which the conferences have, legally and morally. Yet, there is no disposition among the great body of the brotherhood to rush

matters. Beyond all peradventure the convention voted to be represented by its president as a delegate. And by logical inference, the president of Elon College, the property of the convention, is entitled to representation. The conferences are. The constitution of the American Christian Convention recognizes "delegates elected by the conference at its session next preceding the meeting of this Convention, or appointed by its executive committee, or in such other ways as the conference may determine." If the conferences decide not to send delegates until they hold their regular sessions, they can do so. They only deny themselves of a privilege for four years, unless an extra session is called. No one deems that the convention will be represented by delegates and the conferences become displeased and "refuse to go in."

Now, to a few of the questions not in the papers: "Do you think the American Christian Convention will be willing to receive the delegates from the South kindly?" Of course they will be received kindly. "We be brethren."

2. "Did not the convention at Suffolk vote for union unasked?" No. The invitation was unanimous.

3. "What will become of the convention South, the *Christian Sun*, and our conferences?" Your conventions and conferences will maintain their autonomy. Each local church governs itself. The *Christian Sun*, owned and so ably edited by Dr. Barrett, will shine on as brightly as though no delegates had ever been sent to the American Christian Convention. Of course its circulation will increase.

4. "Does the executive committee of the American Christian Convention think that we are entitled to delegates at Marion without meeting and talking over the details of all this matter, how the constitution of the American Christian Convention shall be understood?"

The executive committee met a few days after the convention at Suffolk. They arranged a program for the American Christian Convention. The recognition of the churches South was just as complete as that of the churches of New England or the Mississippi Valley. No one dreamed of making any difference. The following brethren from the South are on the program for the Quadrennial at Marion: J. P. Barrett, W. S. Long, W. W. Staley, W. T. Walker, H. E. Long, C. J. Jones. The delegates will talk over the matter fully and freely. And as to the constitution of the American Christian Convention, the executive committee of the American Christian Convention which met at Philadelphia last May appointed the following able brethren on better organization: J. J. Summerbell, D. D., J. P. Barrett, D. D., Prof. E. A. De Vore, A. M., J. B. Weston, D. D., and T. M. McWhinney, D. D. This committee will report at Marion. The delegates will talk over the details and arrange our forces for a forward movement all along the lines. To talk about a backward step now is only to delay the grand work and stultify ourselves in the eyes of the most intelligent people of our land.

Memorials will come up to the American Christian Convention from various quarters. They have nothing to do with the question of representation by delegates.

The editor of the *Sun* says, "If we have made any mistake the president or some other brother will point it out." I am fully satisfied that President Staley and the executive committee of the convention South will do so promptly. I feel certain that the Southern Convention and conferences will be ably represented by delegates according to the vote of the Convention. "When we come to the facts [that is, of the action at Suffolk] it is solid and safe. Entirely so."

DANIEL ALBRIGHT LONG, Pres't A. C. C.
Antioch College, Ohio.

IMPORTANT NOTICE.

The annual trustee meeting of the New York Western Christian Minister's Aid and Benevolent Society will be held at the Christian Church in Clarendon (Manning), N. Y., on Wednesday afternoon, October 1, 1890, at 1:30 o'clock. It is desired that every trustee be in attendance. An earnest invitation is extended to all who are interested in this society and its work.

J. W. LAWTON, Clerk and Cor. Sec'y.

Quadrennial Department.

By the action of the Executive Board of the American Christian Convention, the moneys taken in response to the Quadrennial calls for collections, should be sent hereafter to the Secretary, REV. J. J. SUMMERBELL, *2120 West Norris Street, Philadelphia, Pa., and all remittances should be made by bank check, draft, registered letter, or postoffice money order.*

Changes.

My mother has just called my attention to the fact that the last Convention, the one at New Bedford, Mass., was called to order by the president, at that time, Rev. J. W. Osborn; that Rev. D. P. Pike read the Scriptures; and that N. Summerbell offered prayer. These have all gone to the better world without lingering sickness or a period of weakness.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris Street, Philadelphia, Pa.

Reduced Rates—Second Announcement.

I have just received a letter from Wm. Fleming, the secretary of the Trunk Line Association of Railways, beginning as follows:

Dear Sir,—Your application to Central Traffic Association has been considered, and it is agreed that persons from points in this committee's territory, who pay full first-class fare going to the meeting, shall be returned at one-third the highest limited fare by the route traveled, on the committee's certificate.

In connection with this is sent to me the following circular of instructions of persons attending the meeting:

INSTRUCTIONS TO PERSONS ATTENDING THE MEETING.

1. The concession is for persons going to the meeting from Trunk Line territory; that is, from Niagara Falls, Buffalo, and Salamanaca, N. Y., Pittsburg, Pa., Bellaire, Ohio, Wheeling, Parkersburg, and Charleston, W. Va., and points east thereof, except in New England.

2. The concession applies to persons starting from said territory by any of the roads listed on the other side hereof. If the starting point is not located on one of those roads, or is a point on those roads where certificates and through tickets are not issued, tickets should be purchased to the most convenient point on any of the said lines, and thence, by direct routes only, through to place of meeting.

3. The concession is fare and a third, on committee's certificate. It is conditional on there being an attendance at the meeting of not less than one hundred persons holding such certificates.

4. The going ticket must be purchased within three days before, or—for meeting continuing six or more days—two days after, the opening date of the meeting; otherwise no reduction in fare will be made on the return passage.

5. Each person availing of the concession will pay full first-class fare going to the meeting, and get a certificate filled in on one side by the agent of whom the ticket is purchased. The agents at all stations of any importance keep the certificates in stock.

6. Present the certificate to the proper officer at the meeting, that the other side may be filled in.

7. Certificates are not transferable.

8. On presentation of the certificate, duly filled in on both sides within three days (Sunday excepted) after the adjournment of the meeting, the ticket agent at the place of meeting will return the person to starting point, by the line over which the going journey is made, at one-third the highest limited fare of such line. The return ticket shall in all cases be closely limited to continuous passage to destination.

9. No refund of fare will be made on account of failure of any person to obtain a certificate.

Delegates and others availing of the concession should present themselves at the office for certificates and tickets at least 30 minutes before departure of trains.

LISTS OF ROADS MAKING THE CONCESSION.

Baltimore & Ohio (Parkersburg, Bellaire, and Wheeling and east thereof).
Baltimore & Potomac.
Buffalo, Rochester & Pittsburg.
Camden & Atlantic.
Central of New Jersey.
Chesapeake & Ohio (east of Charleston, W. Va).
Delaware, Lackawanna & Western.
Delaware & Hudson Canal Co.
Elmira, Cortland & Northern.
Fall Brook Coal Co.
Lehigh Valley.
New York Central & Hudson River.
New York, Lake Erie & Western (east of Salamanaca and Buffalo).
New York, Ontario & Western.
Northern Central.
Pennsylvania (except locally between Philadelphia and New York).
Philadelphia & Erie.
Philadelphia & Reading (except locally between Philadelphia and New York).
Philadelphia, Wilmington & Baltimore.
Rome, Watertown & Ogdensburg (except on Phoenix Line—stations between Syracuse and Oswego).
Shenandoah Valley.
Western New York & Pennsylvania.
West Jersey.
West Shore.

I have also received the following from N. Slaughter, assistant commissioner of the Southern Passenger Association, of Atlanta, Georgia:

J. J. Summerbell, Esq., Secretary, No. 2120 Norris Street, Philadelphia, Pa.

Dear Sir—I am advised by Mr. B. F. Knapp, secretary, Chicago, Ill., that rates of fare and one-third have been authorized by the Central Traffic Association for persons attending meeting of the American Christian Convention, to be held at Marion, Ind., October 7–15, 1890, and that an attendance of twenty persons is expected from points south of the Ohio and Potomac and east of the Mississippi rivers.

In view of this, I beg to advise that I have arranged rates of one full fare going and one-third of the highest limited fare returning, on the certificate plan, as explained in the attached blank, Form 7, for persons attending this meeting; certificates to be signed by you, as Secretary, and rates to apply from points in the territory of the Southern Passenger Association.

Yours very truly,
N. SLAUGHTER,
Assistant Commissioner.

The Southern Passenger Association includes the following railroads:

Atlantic Coast Line.
Atlanta & West Point Railroad.
Brunswick & Western Railroad.
Charleston & Savannah Railway.
Central Railroad of Georgia.
East Tenn., Virginia, & Georgia Railway.
Georgia Railroad.
Georgia Pacific Railway.
Georgia Southern & Florida Railroad.
Jacksonville, Tampa & Key West Railway.
Memphis & Charleston Railroad.
Norfolk & Western Railroad.
Pennsylvania Railroad (lines south of Washington).
Port Royal & Augusta Railway.
Raleigh & Gaston Railroad.
Richmond & Danville Railroad.
Richmond, Fredericks & Potomac R. R.
Rome Railroad.
Savannah, Florida & Western Railway.
Seaboard & Roanoke Railroad.
Shenandoah Valley Railroad (lines south of Potomac River).
South Carolina Railway.
Western & Atlantic Railroad.

The instructions are similar to those of the Central Traffic and Trunk Line Associations, except for the change of territory. These additions to the territory for the reduced rates cover New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, and so on; and the states as far west as the Mississippi River, except the northwestern corner of Illinois.

We may yet hear of something advantageous for Iowa, Missouri, Kansas, Nebraska, Arkansas, and New England.

Brethren, you will remember that all this is useless, unless you ask for the certificate at your START-ING POINT.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris St., Philadelphia, Pa.

—The address of Rev. Charles A. Beck, treasurer of Franklinton School, is 1827 North Eighth Street, Philadelphia, Pa.

HOW TO HELP NAIL UP A CHURCH DOOR.

SELECTED BY E. S. CROSBY.

Nail 1. Do not go to church when the weather is too warm; a close atmosphere is not beneficial to bodily health. Your spiritual health will suffer through sympathy.

Nail 2. Do not go to church when the weather is too cold; there is no money, except for the doctor, in church drafts. Remember, people are more liable to get cold in church than elsewhere.

Nail 3. Be sure to be late. If you do not impress people with your importance you may with your appearance. On that account please take a front seat, scowl at an intruder, then pray.

Nail 4. Take an interest in everything but the service; the minister and choir will do that—that is what they are there for. Take sufficient interest to notice all mistakes, and please tell them to everybody.

Nail 5. Be sure and never put currency or silver in the collection. Sometimes put a copper on the plate; this will give you the right of finding fault to an unlimited extent.

Nail 6. Do not fail to forget the time of the meetings for church-work. This is very encouraging to the minister. Find fault with everything that has been done, and do not do anything because you were not consulted.

Nail 7. Be sure and tell the minister all his faults when he calls—how he will not compare favorably with his predecessor. Humble him if you can; he may be getting proud.

Nail 8. On no account send the minister word when you are ill. He should know all about it. It is enough for the doctor to know. After your recovery, when the minister calls, tell him how ill you were and how he neglected you.

I WONDER?

I wonder if the dear Father is like ourselves? In some ways, perhaps, he may be. He loves, we love, and in this the divine and the human come near together. We may in some sense be partakers of the divine nature. We speak of him sometimes as we do of men, but perhaps we have no better way of expressing our knowledge or the lack of it. Thus did the ancients when they spoke of anger, repentance, and the life in connection with the doings of Jehovah.

I wonder if there is any danger of too much literalism—too much prominence of the material in our conception of the great God? Like kings of old, is he pleased with flattery and delighted by fawning? I wonder if he could forgive a poor, ignorant soul who failed to give him exaltation enough? I wonder if the theologians have indeed found out all about him, anyway? And then in my poor, foolish meditations I have wondered if God is very sensitive? You know some of us are. We are painfully thin-skinned. When doing the best we can and some one complains at us, how hurt we are! We can not always help the pain or discomfort.

I wonder when we find fault with God's work if he minds it greatly? He so often sends too much rain for us, or lets the sun shine so continuously that potatoes will bring nothing in the markets. Some how or other if his rain that the good Book says he sends on "the just and the unjust" would only course in such a way and at such a time as not to interfere with my plans, might it not be better? Then such late springs and early autumns—but I—well, really, I wonder if the dear Father is at all sensitive? If he is, I have hurt his feelings, I fear. This much I do know: He remembers our frame, that it is but dust. He is long-suffering, he is good, and Jesus has taught me to say he is my Father. Hence I hope, and believe, and trust.

CYRUS MENDENHALL.

WHAT THEN?

It is natural for people to look forward and ask, in case certain things happen, "What then?" Or, in case certain failures occur to ask, "Who is to blame?" It is well to look to the future. Our hopes are there. The past has its victories, its glories, and for those who have won these it may be well to turn around and look with satisfaction on what has been attained. But for us who are far from being established in success, the only way to look is straight ahead, and bend every energy in the attainment of the desired object.

If there is one ready to sit down in luxury and ease he should turn his attention toward our institutions of learning, and view the struggles of their trustees and, for the most part, the self-sacrificing efforts of the noble band of teachers who stand and minister to the mental needs of those we send to our schools. A careful comparison of his condition with theirs will certainly incite him to do something to help advance the interests of these institutions. I ask, in all candor, Is it right, is it manly, is it kind, is it Christian for any one who professes to be a lover of God and the Christian Church, to sit down in contentment and let the great burden of responsibility and anxiety be carried by a few consecrated women and men? Such a course will bring the Manns, Summerbells, Craigs, Westons, and Longs to an untimely cessation from useful labor, but will never crown with glory or establish in success. People claim to have laid all upon the altar for God, and perhaps they have; but so long as they fail to make a practical demonstration of their claims others will be inclined to think there may be a mistake somewhere.

A friend of mine related to me an incident which illustrates this thought: A sister arose in the social meeting and said she had consecrated herself anew to the Lord. She had laid all on the altar for God. A minister who knew the needs of the church and the anxious pastor's desire for a needed addition to the church building, said he would have a talk with the sister and convince her that she was a little mistaken. She had means, but like so many others, instead of using it for the Lord she was letting it remain laid up in the napkin, or sedulously increasing and laying it by for some thankless heir to consume upon lust or spend for self and not for God's glory. The minister laid the matter before her and showed her the privilege she might enjoy. She saw her mistake and gave $400 of her money for the desired object, and thus built a monument more valuable than one of granite, and certainly far more useful.

Suppose some of our good sisters and brothers, who have consecrated all to the Lord, avail themselves of the privilege of erecting a monument to their name by using the means given them by helping Le Grand? Perhaps the trustees and teachers of that institution are in as great need of completed rooms and endowment fund as was my friend of the prayer-meeting rooms. If Le Grand College is not completed, the school sustained, what then?

1. There will be a wail of regret, and as I put my ear to the sounding-board I hear its echoes rolling down through the years of leanness and sorrow—privileges unimproved, opportunities gone, and with them strength and the source of replenishing our waning forces.

2. Fault-finding in the form of complaint against the young people of Christian homes for joining the Baptists, Methodists, Presbyterians, Congregationalists, etc. But who will be to blame? The young mind hungers for knowledge; the youth yearn for an education. If other denominations show interest enough in the young to help them to an education, and in the meantime throw about those sacred influences calculated to lead their minds to Christ (not by any policy measures, such as allowing pleasure excursions on Sunday) and by a strict adherence to what is right and loyalty to Christ and his truth, succeed in gathering them into their church as members, who can blame? Instead of finding fault we ought to sing the long meter doxology, because there are found those who are willing to use the Lord's money as "good and faithful" servants. Not until the cause of God and the welfare of our colleges become dearer to our hearts will we hold the young of our churches.

S. Q. HELFINSTINE.

OFFICIAL CORRESPONDENCE.

SPRING LAKE, OHIO.
September 4, 1890.

Rev. D. A. Long, D. D., Yellow Springs, Ohio:

Esteemed Brother,—I have just arrived home from our Council, and can truthfully say it was one of the most harmonious gatherings we have had for years.

The Springfield basis was an important feature of the meeting, and was heartily indorsed by every member present. There was a large representation, and all seemed to be anxious to do something to further the union cause. Rev. Mell, from the Northwestern Ohio Christian Conference, was present in the interest of *our* Publishing House, and sold a large number of books.

I thought it might be helpful to you in preparing your address for the Quadrennial to give you a few statistics of the North Ohio Council. We have 2,600 members, 40 ministers, 50 organizations, and 43 church-houses, valued at $50,000. We elected five delegates to the Quadrennial. If you have any instruction to give, please inform me at once, and, as president of the Council, I will give the advice to our delegates. Any information you may think necessary will be gladly received and kindly considered.

Fraternally and faithfully yours,
G. W. LONG,
President of N. O. A. C.

YELLOW SPRINGS, OHIO,
September 8, 1890.

Rev. George W. Long, Spring Lake, Ohio:

Dear Brother,—Yours of the 4th inst. received on my return from North Carolina on the 6th inst. Your Council appears to me to be doing very well. Your delegates will be kindly received. A copy of the Quadrennial Book has been sent you. This book contains the constitution of the Christian Publishing Association of American Christian Convention. See that your delegates have their certificates of election signed by the president or secretary of your Council or conference. As the president of the Council, bring the certificate of your secretary, signed officially. Notify Dr. McWhinney, at Marion, of the names of the delegates and visitors going to the American Christian Convention from any of the churches within your bounds. Quietly and surely the good work moves forward. God bless you.

D. A. LONG.

SOME QUESTIONS.

"Are the Christians a denomination?" It is so understood.

"Is it consistent for one denomination to decry another?" Possibly. The Mormons are a denomination. And there are some others.

"Are the Christians a sect?" Certainly not. No matter about Webster. Read Gal. 5: 19–26. Sect and heresy are both from the same Greek word. A man is not a sectarian on the Bible. Paul was a sectarian before his conversion. Oh, that men would preach the Word! Pictures will not save. Education does not save. Even our public schools fail to build up character. Vice and crime increase in our country. If the preachers would get above their sects, and ring the alarm, calling the people to the law of the Lord, it would be better than much of the service we have.

B. F. SUMMERBELL.

CHARACTER A TEST OF FELLOWSHIP.

The word character is from the Greek verb *karassoo* — to engrave, to imprint.— *Donnegan.* The old Christian ministers—Jasper Hazen, Elijah Shaw, Joseph Badger, Mark Fernald, David Millard, Isaac N. Walter—received members into the Christian Church when they believed they bore the marks of the Lord Jesus. I have heard all these men. When they were satisfied of this the vote was taken and the hand of fellowship given. I know indeed this work must go on, but do not they have a character when they are loyal to Christ? When they bear that engraving is it not right to receive them? I think the trouble is in assuming they have no character.

S. A. HUTCHINSON.

NOTICE.

An executive board meeting of the New York State Christian Association will be held at Starkey Seminary Tuesday evening, September 23d, at 7 o'clock.

O. T. WYMAN, Pres't.
G. R. HAMMOND, Sec'y.

—The address of Rev. J. J. Summerbell, Secretary of the Quadrennial Convention, is No. 2120 West Norris Street, Philadelphia, Pa.

Our Mission Department.

CHILDREN'S MISSION.

PLEDGES.

"We herewith give our dime toward the support of Christian missionaries, to work in the home or foreign field."

"I hereby pledge one dime, or more, as a birthday gift toward the support of the children's missionaries."

"I hereby pledge one dime a year for each grandchild in aid of the Children's Mission."

THE GRANDCHILDREN.

Mrs. H. M. Eaton, Walpole, N. H., hands us ten dimes for her ten grandchildren. She is deeply interested in the Children's Mission, and would be glad if all grandmothers would keep their grandchildren members of the society. We thank Sister Eaton, and commend her good wish to the consideration of our saintly grandmothers.

THE COLLECTORS AT WORK.

A. G. B. Powers, Hopeville, West Virginia, hands us $1 secured by his collectors for the Mission. The children do noble work for us.

A CONFERENCE COLLECTOR.

Ula M. Hays, Marion, Indiana, attended the Western Indiana Conference and gathered fourteen dimes from the friends, which she wishes used on the Mission School. We thank Ula and the donors through her. She has recently united with the Marion Church, and thinks there is no pastor like her pastor. May she be an ever-faithful Christian.

THE CHILDREN'S MISSION BAND,

Writing from Lima, Ohio, hand us five dimes for the work which they earned by an entertainment. Well done, and many thanks.

A CHURCH GIFT.

By hand of Rev. James H. Martin, Catlin, Illinois, the Prospect Church sends us $2 for the work in the hope that it may help to bring light to some soul that sits in darkness. The Gospel is *the* light for moral darkness, for it reveals Him that is the light of the world. Blessings return.

ANOTHER CHURCH GIFT.

Othelia M. Wright, Willow Brook, Ohio, hands us $1 from the Virginia Church, for which she and they have our hearty thanks.

J. P. WATSON.

Dayton, Ohio, September 8, 1890.

FOREIGN MISSION.

I will give *something* each year, according as God gives me ability, in support of the Foreign Mission-work of the Christians.

"Go ye into all the world and preach the Gospel to every creature."—*Jesus.*

"Come over into Macedonia and help us." Acts 16: 9.

[Rev. Ellen G. Gustin, Corresponding Secretary, Attleboro, Mass. Mrs. Mary J. Batchelor, New Bedford, Mass., Treasurer of Woman's Board, to whom all moneys from the local Foreign Mission societies should be sent.]

CASH STATEMENT.

Cash out of hand last week	$149 86
Since received	3 52
From Woman's Board	400 00
Paid D. F. Jones	700 00
Cash now out of hand	$446 34

OUR NECESSITIES

Were never so great as now. The treasury should not be one dollar in debt, but it is, as will be seen, $446 34 in debt. This could not be avoided, for the work in Japan must not stop and the wants of workers must be met. The cash now advanced, with rigid economy, will carry the work until January 1st, but between this time and that we should raise not less than $1,500. *Will you do your part?*

A BOX OFFERING.

Master D. A. Knight, Manchester, N. H., says: "I saw the call for Foreign money in the HERALD, and so started my box for pennies. With ten cents from my sister and fifteen cents from brother Frank I have gathered a dollar. Wish it were more." D. A. has done grandly. We need a thousand like him. Where are they? Start the boxes, boys and girls. Come to the help of our men and women.

ANXIOUS INTEREST.

R. S. Hayes, Jasper, N. Y., says: "I send $2 for the Foreign Work, for I have great anxiety for the success of our missionaries, and regret that it is so little that I can do." Noble words and an honorable deed. "So little," and yet two dollars! This is fully sixty times the average of the offerings to the Foreign Work by our members for the past year. We have not gone beyond three and a half cents, and here is a two-dollar donor with a regret that it is so little. We have 75,000 members that do not give one mill each a year to the work. Do they pray for the spread of the Gospel or think of the commission?

SUNDAY-EGG MONEY.

From S. Q. Helfinstine, North Greece, N. Y., we have fifty-two cents for the cause. All honor to him!

J. P. WATSON.

Dayton, Ohio, September 8, 1890.

Mission Report--No. 38.

To the Foreign Mission Board of the American Christian Convention:

Dear Brethren,—While the theological class is having its summer vacation, our Bro. Rhodes is taking advantage of it for making the visitations. We have heard once. He reports four baptisms, excellent meetings, large congregations, though not very encouraging at Ishinomaki.

Sister Rhodes was in hopes of having some good meetings at Ichinosaki, but was hindered by the sickness of her interpreter, nevertheless she held some classes for knitting, etc., etc. We feel sorry, because we had hoped by this means to have accomplished more with the Ichinosaki ladies, besides the disappointment to our dear sister. The ladies' meetings in Tokio necessarily close for about a month on account of the absence of female interpreter.

Tsuda San has returned again to Ichinosaki, and Samaniya to Tokio, with their families. The work in Tokio is still moving forward. Meetings at Hango quite good, while those at Iegura are thinly attended. Six baptisms in Tokio. This, we think, is very good just now.

Would still ask for this work a continued place in your hearts at the throne of grace, for it is only carried on in the midst of many trials—some small, but some far from being so. Thus far the dear Lord has given us the victory, therefore we still would trust while at times we move forward tremblingly.

Respectfully submitted,

D. F. JONES.

Tokio, Japan, July 31, 1890.

To Ichinosaki.

Early on the morning of July 17th we, with O Ren San and Otah San, boarded the train at Uyeno Park for Ichinosaki. The morning was fair and beautiful, such an one as calls out the gratitude of our hearts for such a beneficent creation. We, with six jinrikshas in line, made quite a procession, and the people on the streets looked up from their work or reverie to see what was the commotion at such an early hour. We could not help wishing that this ride was two or three miles longer, as the men who were our horses seemed not to weary, only in one exception where the man was inexperienced. A ride of this kind is a delightful experience when one gets accustomed to the thought of having one of our fellow-creatures perform the service that at first seems so burdensome. But there are thousands seeking patrons, and may be found anywhere in the whole empire.

The cars, which were third class, were dirty and uninviting. The seats are arranged horizontally the width of the cars and *vis a vis*, with a door at each end; these are opened by an attendant from the outside at every station, providing there is some one of that tier who wants to get out. Other cars were arranged differently.

As soon as we left the city we came in view of the rice fields. It seems like spring-time, for there are no signs of the yellow tints which betoken autumn. On both sides of the railroad, for the distance of two hundred and sixty miles, we seldom lose sight of gardens or rice fields, which are still a lovely green. Gardens may be seen when nearing a station where there is a settlement. These display an artistic sense in the arrangement and cultivation of the various kinds and colors of the plants. Many are climbers and are trained on trellises made of bamboo sticks, which are light and serve so many purposes. Many of the people are seen working with straw matting over their backs to shield them from the sun's rays as they stoop over their work; all have immense hats, umbrella-shaped, made of straw. Women are hardly to be distinguished from the men, except that they expose not their persons as do the men. There are very few roads, but here and there over the fields may be seen horses packed on both sides with straw-covered bundles, and men carrying over their shoulders a long pole, to the ends of which are suspended tubs, baskets, or boxes, which they carry with seeming ease at a dog-trot rate. After a time the mountains, rugged in outline, are seen in the distance, and lend a sublimity to the wide landscape on either side. Numerous water courses are crossed, and here and there are the restful copse dotting the landscape.

Near noontime, at several stations, the passengers availed themselves of the opportunity to provide themselves with something to eat. The lunches were put up in light wooden boxes, and consisted of rice, a bit of fish, some vegetables, and a fritter, with a pair of chop-sticks, at five sen each. Tea, which was sold at several stations, found many patrons, for water was not to be found on the trains, though there were tanks on the platform of every station. Clocks, giving the correct time, were placed on the outside of every passenger station. The train's departure is announced first by the ringing of a bell sounding like a dinner bell, then the conductor at the rear end of the train gives a whistle which is answered by the engineer, who starts the train so gently that you wonder when it began to move.

When reaching our destination we were surrounded by men, women, and children, who followed us through the streets for some distance, and even to the door of the meeting-house which was to be our home for some time. The house is a very large one, and one of the best in the town, as it was formerly occupied by the lord of the province. The roof is straw thatched, and with the repairs that have been made, I understood, ever since the first part of the house was built, is one hundred years old. The newer part is very pleasant and looks out on three sides, and the grounds are artistically planned.

We were served with coffee immediately on our arrival here. For the first time we slept on Japanese beds—on the floor, where they lay their futons—and at this time of the year, with mosquito nets suspended over them, the bed answered very well. But, oh, the pillows! I was awakened in the night by a terrible sensation, such as you suffer when your foot goes to sleep.

The people are very kind, and some anxious inquirers after the truth. The children turn out in large numbers to the meetings, and the children of whom I speak are boys and girls in the high schools. More anon.

ALICE G. RHODES.

(*Christian Sun* please copy.)

Missionary Funds.

Bro. Watson,—Inclosed please find report for August of the funds received for the Woman's Foreign Mission Board:

Amount at last report		$ 603 44
August 1st, Rev. C. P. Smith, Pawtucket, R. I.		2 00
August 4th, proceeds of illustrated lecture upon India and Ceylon by Mr. G. W. Leitch at Craigville, Mass.		11 00
August 5th, Mrs. Nancy Slack, Westerly, R. I.		4 00
August 16th, "Glad Gleaners" of the Christian Church, New Carlisle, Ohio, Mrs. Emily K. Bishop		2 00
August 18th, F. M. S. of the Christian Church, Troy, Ohio, Mrs. K. M. Judy		5 00
August 23d, Captain Humphrey Shockley, Dartmouth, Mass.		1 00
Total		$ 628 44
Expenses of Board meeting	$ 26 05	
Expense attending incorporation	2 34	
Printing and stationery	4 76	
Paid Rev. J. P. Watson	400 00	433 15
Cash in hand		$ 195 29

MARY J. BATCHELOR, Treasurer.

New Bedford, Mass.

Are you weak and weary, overworked and tired? Hood's Sarsaparilla is just the medicine you need to purify and quicken your blood and to give you appetite and strength. 100 doses $1.

Herald of Gospel Liberty.

J. P. WATSON, - - - - - EDITOR.
C. J. JONES, { CORRESPONDING EDITOR AND GENERAL EVANGELIST.
MILLS HARROD, - - PUBLISHING AGENT.

THE HERALD OF GOSPEL LIBERTY is published every Thursday at the Christian Publishing House, Dayton, Ohio, at $1.50 per year, in advance. Subscriptions for a shorter time will be received at the same rates.

All communications intended for publication in the HERALD should be written carefully, on one side of the paper only, and addressed to the editor, J. P. WATSON, Dayton, Ohio. The editor is not responsible for the opinions of correspondents. Rejected manuscripts will be returned if desired, and stamps sent for return postage. Anonymous articles will receive no attention. The editor indorses no advertisements.

All editorial utterances of a theological nature are to be accepted as voicing the convictions of the editor only. He only speaks for himself in matters of doctrine.

All letters on business of the House should be addressed to MILLS HARROD, Dayton, Ohio, to whose order all money orders and drafts should be made payable.

DAYTON, OHIO, SEPTEMBER 18, 1890.

NOTICE.

The Executive Committee of the Christian Publishing Association will meet at the Christian Publishing House, Dayton, Ohio, October 3, 1890, at 10 o'clock A. M. D. A. LONG, Pres't.
C. W. CHOATE, Sec'y.

—Please give special attention to the request of Dr. McWhinney, as made in this issue of the HERALD, and act promptly.

—Notice the Agent's call for new subscribers. Each one should in all ways further the interests of the House. It is *our* House.

—The portrait of the Agent of the House appears in this issue. Our people will be glad to see the face of one so well and favorably known.

—We are crowded with obituary matter, as our readers will see. It must take its natural turn in justice to all parties. We can not publish obituary poetry.

—Union Christian College opens with about one hundred members, Elon with about seventy-six, and Antioch exceeds its expectations in students. May this prove a grand year for our colleges.

—Our BIBLE CLASS QUARTERLY for the fourth quarter will contain two pages of music, used by permission of Rev. C. V. Strickland, author of "The Evangelist's Songs of Praise." We thank him and congratulate our Sunday-schools.

—We acknowledge the cabinet of a very pleasant looking gentleman, but have no hint of the name. We naturally suspect the face to be that of a preacher. Preachers are proverbially good-looking, which fact speaks well for chicken diet.

—Our fifteen hundred clergymen, with little effort, could obtain each a new subscriber for the HERALD OF GOSPEL LIBERTY in one week. Why will they not make the effort? It would help greatly to add fifteen hundred subscribers to our list.

—The example of Dr. Maple in preaching to his people missionary sermons, is commended to our clergymen generally. An organization of three members, if but for a reading class on Missions, is far better than nothing. Milford has done grandly.

—At an early hour of the conference session at Jamestown, Ohio, we noticed the statistical report on Sunday-schools, and of forty-seven Sunday-schools reported the total number took our own Sunday-school helps. That was most cheering, and a very creditable record in the way of loyalty.

—The United Brethren opened their theological school in this city on September 31, with twenty-six new students enrolled, and nearly fifty students as a total. This was their attendance last year. They wisely concentrate all Bible students at a single center. The seminary received a twenty-five-thousand-dollar bequest the past year. We congratulate the school, and the people who so wisely manage it.

—With August we closed a four years' pastorate of the Dayton Christian Church, having seen within the time seventy-five names added to the church roll. Total deafness having come upon us our active pastoral work is probably at an end. For many years we have heard no Gospel but that which our own lips dispensed. Our one great sorrow is that the work of the ministry with us has ended. We would rather have a five-hundred-dollar pulpit than any earthly position outside the sanctuary.

THE LIMIT OF LIFE.

The ambition for a long life on the earth is very general. This is also most commendable in man, and this very ambition greatly aids in the answer of the wish. If we could increase the ambition for old age, that desirable limit would more generally be reached. The wish for a thing always impels the man toward its attainment, and success to a degree is certain, or else the instinctive yearning has only been implanted as a mockery.

To know what a man ought to be, and ought to attain unto, we have but to study the general voice of his nature. That which is universally wished is what God intended men to universally desire and strive for. The eye naturally turns toward the light, the mind toward knowledge, and the heart toward rest and peace. These yearnings are God-implanted, and hence their attainment is in harmony with his wish and thus possible.

So men wish, as a rule, to live long on the earth, and the effort to increase the age-limit is the noble endeavor of science, philanthropy, good government, and religion. Never was life cherished as now; never was the effort to put off and back the approach of death so great as to-day. Shall we commend this purpose, pronounce it consistent, and look for the answer of the wish?

As the effort to make men better must result in their becoming better, so the effort all along the line, and by all classes of society, to make men longer-lived, must result in the attainment of the wish. It must, if there is nothing inconsistent with it in the physical system, and nothing contrary to it in the teachings of God.

Nearly all animals reach a life period five times that of their own growth. This is a rule adopted by scientists in determining what ought to be the age of the creature, and surprisingly well do the rule and the results correspond in most forms of life. The period of human growth is twenty years, and by this rule man should attain to one hundred years of age.

The antediluvians lived to a very great age, Methuselah having seen nine hundred and sixty-nine years, and many others nine hundred years and more. But later the average was greatly reduced, no patriarch attaining to two hundred years, while in the Davidic age three-score years and ten are said to be the years of human life. It seems to us that seventy years should not be accepted as a natural limit, but rather as a proper average of human life, and we believe that by a proper conduct in life such an average might be attained.

A proper regard to hygenic laws, which the civil authorities should enforce as far as possible, would greatly lessen the rate of mortality and thus run up the average of human life. The cities of the world are making a study of health laws as never before, and the result is, epidemic diseases are much less common than formerly, and when they do appear are much more readily eradicated.

Four hundred years ago Paris had an annual death-rate of one in sixteen, while now it stands one in thirty-two, or only one-half as great as four hundred years ago. Two hundred years ago the death-rate for England was one in thirty-three, while now it is but one in forty-two. The Geneva Registers have been carefully kept and preserved since 1560. The average of life for the city was then but twenty-two years and six months, while now the same registers indicate an average of forty years. From 1500 to 1600, for the whole of Switzerland, the average was lower than in Geneva in 1560, it being but twenty-one years and two months. A steady increase has been made in Switzerland, however, since, so that the average from 1600 to 1700 was extended to twenty-five years and nine months, and from 1700 to 1800 to thirty-two years and nine months. In 1880 the average had risen to forty years and five months, and in 1850 to forty-seven years. The average now in France is forty-two years, in the United States, forty-three years, and in Great Britain, forty-five years.

The reported centenarian deaths are very common in our times, and evidently more common than in other periods in modern times. In 1874 there were 526,632 deaths in England, and of these sixty-nine persons—sixteen men and fifty-three women—were declared to be one hundred years old or more. Probably not less than one hundred persons die annually in the United States at this advanced age. In fact, a death at one hundred years of age has almost ceased to excite surprise.

By what means may the people attain to a larger average of life? A chief means is a holy life. The *Examiner and Chronicle* some years ago published death statistics covering 1,700 persons and a period of fifteen years in Vermont. More than one-half of the professed Christians who died were between sixty and seventy years of age, while one-half of the non-Christians were under fifty years of age. Of the ninety deceased Christians fewer were under forty than over eighty, while of the 112 non-professors more were under forty than over sixty.

The story of ministerial average of life bears upon this question, and is quite in harmony with the above statistics from the *Chronicle*. In 1877 the New York *Independent* reported 236 clergymen as having died, the average of whose ages was sixty-one years. Of the 191 Congregational clergymen who died between 1874 and 1878 eight more than one-half were past seventy years of age. During five years, from 1878, the Presbyterians lost 434 clergymen, the average age being sixty-two and one-fifth years. The average at death with 247 Congregational clergymen, during a period of four years, was given as sixty-six years and seven months. Of 575 Christian ministers, whose ages at death were given by Prof. Humphrey, the average was fifty-nine years.

Dietary laws have much to do with the question of longevity. While 250 Jewish children died in Frankfort under twenty-nine years of age, 250 Gentile children in 1,000 died under seven years of age, while 545 Jews completed the fiftieth year to 380 Gentiles. The Jewish average in Frankfort was fifty-three and the Gentile average was thirty-six. We can account for the above facts only on the dietary line. There is little reason for doubting that the Mosaic restrictions in the matter of food would contribute largely to length of days.

But abstainance from intoxicating liquors is even a more important factor. In English prisons are 25,000 men, the most of whom were inebriates until their incarceration. In prison no liquor is allowed them; they are total abstainers. Among these very 25,000 men the lowest death rate of the nation is found. Dr. Willard Parker declared that the average of life in the United States, with moderate drinkers, will not reach beyond thirty-five years and six months, but that the average with non-users will reach sixty-four years and two months, or twenty-nine years more. In other words, to use his own language, "One thousand non-users will live 29,900 years longer in the aggregate than 1,000 moderate users." Temperance has very much to do with this question most evidently.

There is one other factor worth considering, that of sanitary regulation and the question of home-ownership in towns. A certain penitentiary reduced its ordinary death rate by sanitary attention, in one year, from seventeen per 1,000 to three. An instance is given of an army which, by the adoption of special sanitary rules, reduced its death rate in a year from ninety-six to sixteen.

One-half of the people of New York City live in tenement houses, and the other half in their own homes. The death rate of the tenement houses is fifty-six in 1,000; in the homes of the people only eighteen. Homes are far more abundant in Philadelphia than in New York, and sanitary regulations are much more complete. The death rate for New York is thirty-seven per 1,000, and that of Philadelphia but seventeen.

The facts given go to show that the average of life is certainly increasing, and that the causes for it are easily seen. Very much more attention will henceforth be given to these questions than heretofore, and the results, as seen from a period fifty to one hundred years hence, will be both gratifying and astonishing. We believe that an average of seventy years of life is among the attainable things, and that the world is moving steadily toward this mark.

MINISTERIAL MENTION.

D. F. JONES, Tokio, Japan, recently baptized six converts.

REBECCA KERSHNER, Eaton, Ohio, has re-engaged with the Concord Church for the third year.

C. W. HEOFFER baptized six persons at Coletown, Ohio, August 24th. More will follow.

P. A. CANADA, Versailles, Ohio, has issued *Our Visitor* as a local church paper. It looks well.

J. A. PARR, Boston, Indiana, has been on the sick list for two weeks, but is now slowly recovering.

WM. C. SMITH, Albion, Iowa, has been appointed state evangelist, and recognized as such by the Mission Board.

ARTHUR HENDERSON, Hamersville, Ohio, has entered on work at West Liberty, Ohio, and will be so addressed.

C. J. JONES, JR., has our hand of congratulation over his remarkable advance in work. Three years ago he was a typo in this office.

H. LENARDSON died September 2d, aged seventy-two years. Rev. J. H. Carr, Morganville, N. Y., conducted the burial at Schenectady.

C. E. WATSON, Maple Rapids, Michigan, recently baptized forty-one candidates, with more to follow soon. Their Y. P. S. C. E. is doing excellent work.

G. W. MORROW has resigned at St. Johnsville, N. Y., and succeeds Bro. W. F. Peters at Randolph, Vermont. He will first take a vacation in Illinois.

J. G. BISHOP, New Carlisle, Ohio, looked in upon us briefly a few days since. He came to consult over a grand project which, when known, will excite real joy.

JOHN A. YOUNG, Marshall, Michigan, resigns, and will be ready for re-engagement following the General Convention. So good a pastor should be at once re-engaged.

R. B. ELDRIDGE, West Laurens, N. Y., feels that he is able to serve some church where a teacher rather than a Boanerges would answer. There are such churches. Call Bro. E.

J. W. LAWTON, Marion, N. Y., resigns with September 28th. He will visit churches in evangelistic aid or as supply or lecture as called on. Address him at Manning, N. Y.

C. V. STRICKLAND, Argos, Indiana, requests those attending the Marion Convention to bring their "Songs of Praise." He is delighted with the reception of his improved edition.

S. S. NEWHOUSE, Jamestown, Ohio, was in the city the past week accompanying his daughter, who was on her way to Boston, where she enters the Conservatory of Music for a year's course.

MRS. ADAMS SMITH, Indianapolis, Indiana, would, for the sake of the mild climate, like to arrange for evangelistic work in the South for the coming winter. She is a grand worker.

J. E. BRUCE, Eastport, Maine, expects to attend the General Convention, and I would gladly supply any church or churches for a Sunday or two. This would be a mutual advantage to church and minister.

H. M. EATON, Walpole, N. H., was seventy-seven September 31. He has not failed by sickness to enter his pulpit for work in seventeen years. Is now well, with sight returned. Long may he live to serve.

W. T. WARBINTON, Covington, Ohio, resumed work September 7th, after a month's refreshing vacation—beginning thus his eighth year with the church and having one accession. God give the church its best year.

Evangelistic Department.

The address of the General Evangelist, REV. C. J. JONES, *is No. 1 Tazewell Street, Norfolk, Virginia.*

The Special Tabernacle Work in Norfolk, Virginia.

The special tabernacle work in Norfolk, Va., still continues with unabated interest. With no foreign talent employed, with thousands away at the mountains and seashore, with a strong undercurrent of opposition in certain quarters, the services in the tabernacle meetings increase in interest week by week. So far as we know there is not a combined effort upon the part of any to counteract the work at the tabernacle, as may be seen in the fact that members and ministers of every denomination in the city are uniting heartily in the enterprise, and yet as indicative of the other fact that beneath the surface certain religious leaders of society have arrayed themselves and their influence in opposition, we may say that in response to an invitation to preach a sermon in the tabernacle two of the leading Methodist ministers of the city have declared that they will take no part in the tabernacle services. Nevertheless the meetings show an average attendance of about twenty-eight hundred and an increasing interest, a number of individuals having publicly desired the prayers of Christians in the more recent services. Present indications justify the expectation that in the near future these meetings will be protracted from night to night, and the prayers of a united church are most earnestly solicited, that in a wonderful manifestation of spiritual power God may glorify himself in the salvation of a multitude of precious souls.

Rev. C. J. Jones, Jr., has received the hearty and unanimous call of the Berkley Christian Church to become its pastor. In this we were greatly surprised. To no one, even in the remotest manner, have we intimated that such an event would be either possible or desirable. As Berkley is practically a part of the city of Norfolk we have been anxious that the church should secure a worthy successor to Rev. G. A. Beebe, and our interest inspired us to suggest the names of three brethren either of whom we believed to be devoted and available. Without our knowledge the call of the church was sent, and without our advice, after having visited and preached to the church, our dear son has accepted. In justice to the newly-elected pastor and to ourselves we felt it necessary to say that the result is in no way traceable to any effort or influence of ours, and at the same time we sincerely hope for the youthful pastor that his earnestness, devotion, and success may be as indisputable as the reception given to him by the church is enthusiastic.

System in Evangelistic Work

"Order is the first law of heaven," and without order—method—system recognized and faithfully adhered to—no great earthly enterprise can be made successful. The practical accuracy of this statement is confirmed in the experience of every day, and when from this point of vision the history of our church-work is considered for nearly a hundred years, we may discover not only the sad fact of comparative failure, but also as one of the causes of this comparative failure we may trace to the almost total lack of—method—system in our church-work. The evangelist and pastor are distinct officers, as seen in the organization of the apostolic church, and while in the relations they sustain to each other they are interdependent, the spheres of their ministry are distinct. The pastor of a church is located as the Gospel minister of a local church, and his labors are circumscribed by the requirements of that local body and its immediate surroundings; while the evangelist is expected to distribute his services through a much larger district of country, having the watchcare of those weaker churches which have not been able to secure or support a regular pastor, hold special religious services in the assistance of the local pastors, and seek out desirable localities for the establishment of new church organizations.

Observation shows us most clearly that those churches, and only those churches which have followed out the divine order in the systematic establishment and maintenance of the evangelistic department of church-work have attained the highest success in their local interests, and in the enlargement of their general borders.

In the past history of our church we may point with honest pride to many ministerial brethren who, in point of talent, efficiency, consecration, and success as evangelists, will compare favorably with the most devoted in other religious organizations; and yet because of our lack of system we have not only failed to harvest the full returns from the labors of these grand men of God, but also and for the same reason, having failed to follow up their work by sending out other evangelists, other possible gains have not materialized.

ATTENTION.

Firstly: Those purposing to attend the American Christian Convention, which convenes in the "Christian Temple" of this city on Tuesday, the 7th day of next month, and who have not already notified me of their intention, will please do so at the first convenience so that we may know who to provide for.

Secondly: On arriving in the city please report at once at the "Temple," on South Washington Street, where you will find the committee charged with the duty of assigning homes. No homes will be assigned until the guests shall arrive. Those having trunks will please leave them at the depot until their home has been assigned, street and number.

T. M. MCWHINNEY, Chairman Committee.
Marion, Indiana.

SUNDAY SCHOOL STATISTICS.

In the HERALD OF GOSPEL LIBERTY of July 10, 1890, page 434, is a report of Sunday-school attendants in our principal cities. Washington, D. C., has twenty per cent., and New Orleans has the least—four per cent. Averaging all places mentioned we have about eleven per cent; assuming (there is nothing said to the contrary) that the figures include all the population.

REMARKS

1. Jews and Roman Catholics, on an average, number three to one of all other religious organizations. We all know that it is a fundamental with them, first of all, to *drill* all their church-members and all infants, as adults are included in their church count. While these orders have no Sunday-schools as such, apart from their regular service, they require all their children to attend church, and from earliest associations all their children are church-goers and know their articles of faith and church ordinances. Therefore, to report only four per cent. of all the children as having religious care, equal to our own Sunday-schools, may prove wide of the truth.

Not long since, if I remember, it was said there was not a Jewish prostitute in the city of New York. Admitting this to be a morsel overdrawn, it, after all, speaks favorably for both sexes of Israel. At least, it is a better showing than Protestants and Roman Catholics can boast. Doubtless Jewish drill is thorough, and Protestant drill should be as thorough and careful.

2. A more serious question of to-day than how many are in the Sunday-schools is, how many children who are Sunday-school scholars attend the regular service of the church? While the school is always supposed to be good and going on to better and best, if children can go to but one it is vastly of more importance that they be trained to go to church, and when they are old they will delight in the house of the Lord.

But children to school and not to church are much like young men drilling at ball-playing to make them first class farmers, merchants, and mechanics. Man not *drilled* is coarse and weak. Experts become such after careful drill. So children must be made familiar with church service if they would be more than fickle children as church-members. I expect I am hurting somebody's corns by these remarks. Very well; I have my eye on a too prevalent idea among many of us Protestants, who go in for liberty. Well, liberal is a fit word for lazy religionists, but our only rule of faith is on my side—every time!

In certain places the Sunday-school is full, but the regular service is thinly attended. Pass by a Catholic Church, rain or shine, and what a crowd we meet when their services are out! We next pass a Protestant Church which was crowded at Sunday-school, but how few appear on the street when regular service is closed!

In a pastorate of some fifty years I have worked hard for a Sunday-school, and now that I am an octogenarian I plead for the school still. But let it be a careful rule to get the child to church first of all. And no person is fit for teacher who, in ordinary health, does not go to regular service. A good teacher's influence is felt by his class, and he should make it a point to urge his class to attend church and he *lead* the way.

Finally, in our reports we should give everybody his due, even if we do not appear to quite so good advantage.

O. J. WAIT.

ATTENTION.

"In the year in which the regular meeting of this Convention (American Christian Convention) shall be held, it is hereby made the duty of the president and secretary of each of the conferences in the United States and Canada to forward to the president of this Convention, at least sixty days before date of meeting of said Convention, such statistics and information as will enable the president to present in his opening address a correct statement of the denomination and its work. Said statistics shall embrace: First, the number of congregations in the conference; second, the number of chapels; third, the number of members; and fourth, the increase or decrease."—[Constitution of the American Christian Convention, Article XI., Sec. 3 (*a*).

Please give the increase or decrease since the last Quadrennial. The time is short. Write your reports promptly; write on one side of the sheet of paper. Take a little pains to write your report neatly, as every official paper you send to this office will be preserved as a part of the history of our denominational work.

D. A. LONG, Pres't A. C. C.

Yellow Springs, Ohio.

(*Christian Sun* please copy.)

NEW YORK STATE CHRISTIAN ASSOCIATION.

The twentieth regular session of the New York State Christian Association will be held at Eddytown, N. Y., Wednesday, September 24th, at 10:30 A. M. All members and friends are requested to be present, as it will undoubtedly be a very important meeting on account of a proposed change to the constitution.

All trains on the Northern Central Railroad, except the 7 P. M. going north and the 9 P. M. going south, stop at Eddytown. Those reaching here on either of these trains should purchase tickets for Starkey where they will be met, if due notice be given to the undersigned. Those coming by the Fall Brook should purchase tickets for Dundee where thye will be met by giving notice as above. All who design coming will please give due information in order that proper accommodations may be arranged.

G. R. HAMM ND, Sec'y N. Y. S. C. A.

Marriages.

DAVIS — MORRILL — Married, in Lewiston, Maine, August 28, 1890, by Rev. M. Summerbell, D. D., Abel Davis, of Pittsfield, and Mrs. Angie R. Morrill, of Lewiston.

HENDERSON—GOINGS—Married, at the residence of John Green, Danville, Illinois, September 4, 1890, and by him, Thomas E. Henderson and Maria Goings, both of Fithian, Illinois.

WOODWARD—BRIMACOMB—Married, at the residence of D. Lobaugh, September 3, 1890, and by him, George Woodward and Alice Ellen Brimscomb, all of Lucas County, Ohio.

Obituaries.

ELIZA J. ARNOLD died in Ansonia, Ohio, August 24, 1890, aged 62 years, 5 months, and 5 days. Services held at the Christian Church in Ansonia. Sermon by

C. W. HEOFFER.

MILO OLIVER died at his home in Jefferson County, Indiana, August 27, 1890, aged 74 years, 4 months, and 20 days. Services held in the Christian Church at Beamsville, of which he was a member, conducted by the writer, assisted by Rev. Harry Lott.

C. W. HEOFFER.

REBECCA M. CANRON, wife of James Canron, was born August 29, 1832, and died August 4, 1890, aged 57 years, 11 months, and 6 days. Sister Canron was one of the best of women, and although she did not stand identified with any church, she was ready for the summons. Sermon in the Bernadotte Church by

G. W. IRONS.

BULAH L HATHAWAY, adopted daughter of Lyman and Virginia Hathaway, died at Madison, Kansas, August 25, 1890, aged 1 year, 5 months, and 20 days. Bulah was the life of the home. Bro. and Sister Hathaway could not have been more strongly attached to this babe than had it been born to them. But they could not keep it—God has taken it home, and they may go where it is. May God sustain the bereft father and mother, as they are in the decline of life. Services conducted by

J. S. MASTERS.

WM. H. PALMER died at Grapeville, N. Y., July 10, 1890, in his 68th year. Although he had not united with any church, he had united with Christ the living vine, and rested in him as the resurrection and the life. His first wife died October 26, 1859. A second wife and the children remain, and mourn deeply their loss. May the God of the widow and the fatherless bestow upon them the riches of his grace, and united at last, bring them to the prepared home. Services conducted by the writer at the South Westerlo Christian Church.

D. I. PUTNAM.

NANCY J. SCOLES died at her residence in Leesburg, Kosciusko County, Indiana, August 24, 1890, aged 48 years, 2 months, and 9 days. She leaves a husband, five children, brothers, sisters, and a large circle of relatives and friends to mourn. She was a member of the Christian Church, and an earnest worker therein. We will miss her. Services conducted by

P. WINEBRENNER.

STEPHEN MOSHER

Was born in Ira, N. Y., September 7, 1819, and died July 27, 1890, aged 70 years, 10 months, and 20 days. He was married to Miss Keziah Young February 27, 1843, who died March 17, 1852. To this union was given one child. He was married again to Miss Izeta Slawson October 10, 1852. To this union six children were born, five of whom survive him. He joined the Christian Church March 26, 1841; and joined the New York Eastern Conference in 1843, afterwards the Central Conference in 1845, and was ordained October 19, 1845, at Hinmonville, Otsego County, N. Y., by Elders George Showers, John Cox, and Wm. S. E. Ward. He was a bold and able defender of the principles of the Christian Church, and, like Paul, he desired to depart and be with Christ. Sermon by

H. H. LIKE.

JOHN WHITE was born in Ohio October 20, 1815, and died August 16, 1890. In early life he made a profession of religion and joined the Friends. In a few years after this he lost his first wife, and as his second marriage was out of the church he thereby lost his membership with them and never joined any other church, but never gave up his religion. In 1859 Bro. White came with his family to Franklin County, Kansas, and there lived until death, his home being near John Brown's old farm. He was loyal to his country, and gave two sons to the service of his country. He was beloved by all who knew him. His wife and several children are members of the Christian Church at Lane, Kansas, and among the leading members of the society. He leaves a wife and nine children to mourn. He was an affectionate husband, a kind father, and an exemplary neighbor. May God sustain the bereft family, and may all so live as to meet father and husband again where death never comes. Sermon by

J. S. MASTERS.

MRS. MARY WILBER WEED, wife of Orin Weed, died at West Windsor, N. Y., June 5, 1890, aged 70 years, lacking 25 days. Funeral services by the writer. The deceased was converted to the Christian faith in early life, and at the time of her departure was a worthy member of the West Windsor Christian Church—a life-long, earnest, devoted Christian, respected and loved by all who knew her. At the first fellowship meeting of the church after her decease the following resolutions were presented by Sister Sarah Jackson, and unanimously voted by the church:

WHEREAS, It has pleased the All-wise Father to remove from our midst our beloved sister, Mrs. Mary Weed, whose loss we deeply mourn, and who in her life won the esteem of all who knew her; therefore,

Resolved, 1. That we bow in humble submission to the will of God, feeling assured that he doeth all things well, and taking comfort in the promise that all things shall work together for good to those that love the Lord.

2. That the heartfelt sympathies of this church be and are hereby extended to the bereaved husband and children of the departed.

3. That these resolutions be published in the HERALD, and a copy be presented to the bereaved friends.

O. F. INGOLDSBY.

ELIHU NICHOLS died at West Windsor, N. Y., August 6, 1890, in his 79th year. Services held in the West Windsor Christian Church, conducted by the writer. Mr. Nichols was born in Wallkill, Orange County, N. Y., June 4, 1812. He was married twice; was the father of 13 children (eight from his first wife, and five from his second), eight of whom, with the widow, survive him. Twenty-five years ago he purchased and moved to the farm in West Windsor upon which he lived until his death. He was well and favorably known as a man of energy and force of character, honorable and upright in all his business relations, kind and obliging as a neighbor, and a faithful husband and father. During his sickness of several months, in which he suffered much, he was led to think much and seriously of the great neglect of his life, the highest concern of his soul. In the distress of his mind he desired to see the pastor. In the interview which followed he said it did not seem just or reasonable to expect pardon after a life-long neglect to give to God the service due. "No," was the reply, "not because of any merit, but because of true penitence and the love and mercy of God the Father." "But will he, can he consistently forgive after so long refusing to serve him?" "We have the pledge of his Word, 'If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness.'" The story of the prodigal was rehearsed—how the father saw the returning son when he was a great way off, and ran and fell upon his neck and kissed him. At the recital of this beautiful story, portraying the amazing love of our heavenly Father, his distressed soul found comfort and consolation, and we believe the prayer of the penitent was accepted at the throne of divine mercy. Oh, the all-abounding love and pity of the Father, from whom cometh our help in our sorest time of need!

O. F. INGOLDSBY.

Balance of this Year FREE

To all who subscribe for next year (see Offer below) to

THE LADIES' HOME JOURNAL

Edited by EDWARD W. BOK.

Some of the special features for these Autumn numbers are:

Another New Story
By MRS. A. D. T. WHITNEY
Entitled "A Golden Gossip."

SARAH ORNE JEWETT'S New Story,
"Mrs. Parkins's Christmas Eve."

Also, New Stories by
SUSAN COOLIDGE,
HARRIET PRESCOTT SPOFFORD,
ANNE SHELDON COOMBS.

With Illustrations by such Eminent Artists as W. L. Taylor, C. D. Weldon, Frank T. Merrill, C. T. Hill, E. W. Kemble, E. H. Garrett, and others.

ILLUSTRATED POEMS BY
Will Carleton, Margaret Deland,
Rose Hartwick Thorpe, Laura E. Richards.

THE special articles include, "How to Train the Voice," by the Celebrated Operatic Tenor, Italo Campanini. "How I Have Grown Old," by P. T. Barnum. "The Story of a Society Girl," as told by a well-known New York fashionable belle. "Liberties of Our Daughters," by Mrs. Admiral Dahlgren. "Why Flirting is Wrong," by Felicia Holt. "How to Celebrate Wedding Anniversaries," by Florence Howe Hall. "The Courtship of General Grant," as told by Mrs. Grant. A Series of Humorous Sketches by Robert J. Burdette. With regular departments, complete in every detail, and each under the charge of editors well known as high-salaried writers.

For $1.00 We will mail the Journal from now to January 1st, 1892—that is, the balance of this year, FREE, and a FULL YEAR from January 1st, 1891 to January 1st, 1892. Also, our handsome 40-page Premium Catalogue, illustrating a thousand articles, and including "Art Needlework Instructions," by Mrs. A. R. Ramsey; also Kensington Art Designs, by Jane S. Clark, of London.

N. B.—This offer must *positively* be mentioned when sending your Subscription, or one year only will be given.

CURTIS PUBLISHING COMPANY, PHILADELPHIA, PA.

A Minimum 10% Guaranteed.

PORTSMOUTH VILLA OF PORTLAND, ORE. A RARE INVESTMENT

Twenty years' experience in Portland led us to locate and develop PORTSMOUTH VILLA as a suburb of highest merit. Five-cent fare, frequent train service to heart of Portland. One hundred and fifty feet elevation, gentle slope to both Columbia and Willamette rivers. INVESTORS NOW will reap the ENORMOUS ADVANCES that made vast fortunes for New York, Philadelphia, Boston, Chicago and St. Louis suburban property owners. We will enter into bond guaranteeing 10 per cent profit to you, if permitted to share equally in profits over that.

Price of lots $100 to $400. One-third down, one-third in six months, one-third in twelve months. Deposit cash payment with your home banker, and we will send bonds or deeds through him.

Write for full particulars.

BORTHWICK & BATTY.
No. 2. Washington St., Portland, Oregon.

REFERENCES.—Commercial National Bank, Portland, Ore.; Merchants National Bank, Portland, Ore.; Portland Savings Bank, Portland, Ore.; Hon. J. N. Dolph, U. S. Senator, Portland, Ore.; Hon. H.W. Corbett, Vice-President First National Bank.

ABERDEEN,

WASHINGTON,

On Gray's Harbor, Pacific Ocean, THE DULUTH OF WASHINGTON. The only harbor between Puget Sound and the Columbia River. Fifty miles by railroad saves more than seven hundred by water. Look at a map of Washington, and you will at once see that Aberdeen, on Gray's Harbor, is the gateway of Washington's inland empire. Two thousand miles of waterways are tributary to Aberdeen. One hundred and eighty billion feet of timber lines the banks of the five rivers that come into Gray's Harbor, and it must be manufactured at Aberdeen. The bottom lands of the Chehalis, Satsop, Humptulips, Wynoochee, and Wishkah Valleys are the wonder of all Washington for the variety, quality, and quantity of their products.

Four years ago a wilderness covered the site where to-day is built the city of Aberdeen, with her four large sawmills, three salmon canneries, boiler, machine shops and foundry, sash and door plant, ship-yard, water-works, electric light plant, churches, school-houses, and two thousand of the brightest, bravest, and most energetic people on earth.

Aberdeen in ten years will be one of the largest cities in Washington. Five railroads will be running trains to Aberdeen before 1893. Two of these, the Northern Pacific and Hunt systems, before January, 1891. For full information and printed matter, write to

MALING & TAFT COMPANY,
Real Estate and Investments.
(Paid up capital, $100,000.)
Reference—First National Bank of Aberdeen.
ABERDEEN, WASHINGTON.

Agent's Department

MILLS HARROD, . . Agent.

A Grand Rally for New Subscribers and Renewals.

In the next two weeks we desire every person to renew, and we earnestly desire every minister in charge to make this announcement from his pulpit and get as many new subscribers as possible. Also, announce that the Quarterlies for the fourth quarter are almost ready to be sent out. We wish all who send for Sabbath-school literature to fill their orders definitely, giving postoffice and state, and sign their orders. We want every dollar in money that we can get within the next two weeks.

The Second Edition of the Evangelist's Songs of Praise now Ready.

Six new beautiful songs have been added, and other improvements made, making it one of the finest books of its kind on the market. The patronage for the first edition was all that could be expected, and the encouragement the author has received was sufficient for him to have this new edition published. Bro. Strickland is one of our own active ministers. The work of the publication of this book was all done at the Publishing House. The improved book is the same price—35c. single copy; or 30c. by the dozen. Order from Mills Harrod, Dayton, Ohio; or C. V. Strickland, Argos, Indiana.

Any minister getting up a club of 15 subscribers (new or renewals), and keeping them renewed, will be entitled to one copy of the HERALD free.

Works of T. M. McWhinney, D. D.

"REASON AND REVELATION" is divided into six parts, in which the great living questions of Religion, Bible, Theology, Anthropology, Demonology, and Christology, are treated with the courage of an honest conviction. On these themes it is a library of itself. To doubting Christians and to minds burdened with skepticism, it is of eminent worth. No minister, or any one else who desires to keep abreast of current thought, can afford to be without his book.

One volume, crown 8vo., 594 pages, extra cloth, has been reduced to the low price of $1.

"HEAVENLY RECOGNITION," the natural and scriptural argument for immortality and personal identity after this life. One volume, 12mo., super-calendered paper, vellum cloth, 50c.

"CRIME LEGALIZED"—a pamphlet of over 30 pages; the most comprehensive and interesting discussion of the rum traffic that has come from the press. Ten cents a copy; 14 for $1; 100 for $5.

Order of Rev. M. Harrod, Dayton, Ohio, or the author, Marion, Indiana.

List of Books for Sale.

We have now on hand the following list of books:

Smith's Bible Dictionary, and Cruden's Complete Concordance, and 4,000 questions and answers in the Old and New Testament, in one volume, postpaid, $1.65.

Living Questions, postpaid, 1.25.

Nice Teacher's Bibles, with all the helps, size 5¼x7¼, varying in price from 3.00 to 5.00.

Twelve Sermons on Conversion, by Spurgeon, 50c.

Large print Testaments, 75c.

Large print Testaments, with Psalms, 1.00

Story of the Bible, 1.25.

Story of Jesus, 1.00.

Bible History (1434 pages) 7 vols., 6.00.

New Notes for Bible Reading, 1.00.

The Temple and its Services at the time of Jesus, 1.25.

Christian Secret of a Happy Life, 75c.

Diacritical Edition of the Bible (revised version), 4.00.

Lectures to the Young, by Rev. R. F. Coyle, 1.00.

Talks to Children, by T. T. Eaton, 1.00.

History of the Christians, by Rev. N. Summerbell, D. D., cloth, 3.00; leather, 3.50.

How to Preach to the Masses, by Leach, 1.00.

Endless Being, by J. L. Barlow, 75c.

Clear as Crystal, by R. T. Cross, 1.00.

Many Infallible Proofs, by Arthur T. Pierson, 1.00.

Missionary Report (two volumes) of Congress in London in 1888, per vol., $1.

Children's Meetings, $1.

Quadrennial Book, in board, 50c.; cloth, 1.00.

Bradley's Sabbath-school Speaker, in 2 vols., 25c. each.

Family Bibles from 2.50 to 5.00. The cheaper have both translations in the New Testament. Those for 4.00 and 5.00 have both translations in both.

The Helping Hand, or Prudential Regulations for the use of local churches, etc. (J. P. Daugherty), 20c.; 100 copies, 15.00; seven copies to any minister who will distribute them for 1.00.

Natural Law in the Spiritual World, by Henry Drummond, 75c.

Bible Manual for Christian Workers, by Patterson, 25c.

Spurgeon on the Resurrection, 50c.

Foreign Missions of Protestant Denominations, 50c.

Life of St. Paul, 60c.

Fifty Years and Beyond, or Gathered for the Aged, $1.

All of the above for sale at the Christian Publishing House, Dayton, Ohio. Send orders to the agent, Mills Harrod.

Sunday-school cards of all prices and sizes to fill all orders promptly. Send in your orders.

We can send a catalogue of our Sunday-school cards to any person desiring it.

Better and Better—Cheap Bible.

This Bible proper is the parallel edition in both Old and New Testaments. Binding is American Morocco, calf finish, padded sides, round corners on both book and covers; edges, carmine under gold; design, NEW and UNIQUE. Price, $9.50.

It contains 34 wood-cuts, 18 colored plates (10 of which are parables in colors), 1 colored map, 2 steel plates. Thirteen descriptive and tabular features, namely, introduction to history of the Bible, 8 pages; parables of our Lord and Savior Jesus Christ, 16 pages; biographical sketches of the translators and reformers, etc., 24 pages; valuable chronological tables, 16 pages; Smith's Bible Dictionary, 104 pages; Christ and his kingdom in shadows, 32 pages; Bible antiquities, 24 pages; cities of the Bible, 32 pages; views of the Holy Land, 16 pages; Moses, Ruth, David, and Solomon, 16 pages; history of the books of the Bible, 48 pages; Brown's Concordance, Psalms in meter.

We offer this large and handsomely bound Bible and the HERALD OF GOSPEL LIBERTY one year for only $6.50. Send in your orders.

"Our Children in Heaven."

Rev. James Maple has just published a new and interesting book entitled "Our Children in Heaven." The book contains 96 pages, and is neatly bound in cloth with gilt title. Price for single copy, post-paid, 60c.; ten or more copies, to one address, 40c. per copy. For sale by Rev. James Maple, Milford, N. J., or at the Christian Publishing House, Dayton, Ohio.

Blanks.

The committee appointed by the American Christian Convention have sent the blanks that have been submitted to different conferences and adopted to me to print and keep on sale at the Christian Publishing House, Dayton, Ohio. The clerks of the different conferences can get a supply at any time by sending to Mills Harrod, Dayton, Ohio. Blank church reports, $2 per 100; blank minister's reports, $1; blank letter of ordination for ministers, $1; blank Sunday-school reports, $1.

The Complete Secretary for a Sunday-school record book is just the thing. Price, 75 cents.

Gospel Hymnal.

	Retail.	Wholesale Per dozen
No. 1, cloth binding	$ 75	$8 00
No. 2, half leather	1 00	9 00
No. 3, full "	1 25	12 00
No. 4, full leather, full gilt	1 50	15 00
No. 4, flexbl. morocco, full gilt,	2 50	

Lettering, 15 cents per line.

MILLS HARROD, Dayton, Ohio.

Superintendents should examine a copy of

GATHERED JEWELS, No. 2,

A collection of Sunday-school hymns and tunes, by our best Composers.

EDITED BY W. A. OGDEN.

Beautiful Lithograph Covers, Hand-sewed Binding, and printed from new Electro-plates. Price in Board Covers, $30 per 100; $3.50 per dozen; Single copy, 35 cts. Contains 192 pages.

In presenting Gathered Jewels No. 2, we call attention to its bright, ringing songs; its excellent hymnody; its special adaptability to the International Sunday School Lessons, its Temperance Songs, its variety of subjects and style of composition; especially adapted to the wants of Young People's Christian Endeavor Societies.

Address all orders to

MILLS HARROD, Publisher, Dayton, Ohio.

THE
SECOND EDITION NOW READY

EVANGELIST'S SONGS of PRAISE

By Rev. C. V. Strickland,

Assisted by a Corps of Distinguished Contributors.

This book was published by the Christian Publishing House, and though just issued, is already very favorably received. Although its special fitness is for revival work, the book will be found suitable for general use in the Church, Sabbath-school, and Home.

Those who give these songs a trial will find that they inspire the hearts of God's people with new enthusiasm. With this assurance the book is submitted to the Brotherhood.

PRICES—By mail, single copies, 35 cts.; by express, not prepaid, $3.60 per dozen, or $30 per hundred.

Send orders to the publisher,

MILLS HARROD, DAYTON, OHIO,

or to the author,

C. V. STRICKLAND, ARGOS, INDIANA.

To cure Biliousness, Sick Headache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, SMITH'S

BILE BEANS

Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient; suit all ages. Price of either size, 25 cents per bottle.

KISSING 7, 17, 70; Photo-gravure panel size of this picture for 6 cents (coppers or stamps).

J. F. SMITH & CO.,
Makers of "Bile Beans." St. Louis, Mo.

Books and Tracts

Now on our Shelves.

AUTOBIOGRAPHY OF ELD. M. GARDNER. By N. Summerbell, D. D.
286 Pages. Price, $1.00.

GOSPEL SERMONS BY CHRISTIAN MINISTERS. By A. W. Coan.
434 Pages. Price, $1.50.

SILENT LIFE. By Kate M. Farlow.
231 Pages. Price, $1.00.

POSITIVE THEOLOGY. By A. L. McKinney.
256 Pages. Price, 35 cts.

MEMOIR OF MELYN D. BAKER. By J. Ellis.
111 Pages. Price, 25 cts.

MEMOIR OF REV. THOMAS HENRY. By Mrs. T. A. Henry.
192 Pages. Price, 50 cts

MEMORIAL OF REV. AUSTIN CRAIG. By O. O. Wright.
337 Pages. Price, 60 cts.

SERMONS.

EVANGELISTIC WORK OF THE CHURCH. By Rev. C. J. Jones.
8 pages. Per 100, 15 cts.

FOREIGN MISSION WORK. By Mrs. A. E. Weston.
16 pages. Per dozen, 15cts.

MATERALISTIC EVOLUTION. By Warren Hathaway.
44 Pages. Price, per doz., 35 cts.

COMMUNION WINE; OR, AN UNFERMENTED CUP. By Rev. A. Dunlap.
23 Pages. Price, per doz., 35 cts.

ORDINATION SERMON OF Mrs. J.T. JONES By J. P. Watson.
16 Pages. Price, each, 10 cts.

WHY AM I A MEMBER OF THE CHRISTIAN CHURCH? By C. J. Jones.
13 Pages. Price, per doz., 50 cts.

CLERGYMEN'S LOOKING GLASS—I. and II. By W. R. Adams.
12 Pages. Price, per 100, 15 cts.

THE CHRISTIAN CHURCH. By H. M. Eaton.
8 Pages. Price, per doz., 25 cts

CHRISTIAN PRINCIPLES. By N. Summerbell.
35 Pages. Price, per doz., 45 cts.

PREACH THE WORD. By F. M. Iams.
25 Pages. Price, per doz., 25 cts.

CREDO. By C. J. Jones.
8 Pages. Price, per 100, 20 cts

GOD'S WAYS, AND THE WAYS OF MAN. By H. Fairbanks.
16 Pages. Price, per doz., 20 cts.

THE INSPIRATION OF THE BIBLE. By H. L. Hastings.
24 Pages. Price, per doz., 20 cts.

HOW TO BE A HAPPY CHRISTIAN. By N. Summerbell.
4 Pages. Price, per 100, 15 cts.

THE ONE CHURCH DIVIDED. By J. P. Watson.
4 Pages. Price, per 100, 15 cts.

THE SABBATH—HOW CHANGED. By W. R. Adams.
8 Pages. Price, per 100, 20 cts.

CHRIST-LIKE CHRISTIAN PERFECTION. By W. R. Adams.
8 Pages. Price, per 100, 20 cts.

THE ORDINANCE OF FEET-WASHING. By W. R. Adams.
8 Pages. Price, per 100, 20 cts.

RELATION OF THE CEREMONIAL TO THE SPIRITUAL. By A. Dunlap.
8 Pages. Price, per 100, 20 cts.

CHRISTIANS, UNITE. By A. R. Heath.
4 Pages. Price, per 100, 15 c

CHRISTIANS, UNITE, AND LET THE WORLD BE CONVERTED. By A. R. Heath.
4 Pages. Price, per 100, 15cts.

Gleanings from the Field.

MAINE.

Center Lovell.—Sunday, September 7th, I was privileged in leading three candidates down into the water for baptism, and afterward received them to church membership. In the past 14 months I have given the hand of fellowship to 14 new members. There are others that will probably soon connect themselves with us in church membership.—J. W. CARD, September 8th.

Ogunquit.—The church in this place has begun work on the barn for the parsonage. On the evening of August 27th a few of our many friends made us a very pleasant call, leaving presents to the value of $16 50.....The summer season has been very fine here by the sea. We are hoping the Lord will visit us with a more glorious season of reformation in the church.—ALDEN ALLEN.

Center Lovell.—It is hoped that all the sisters appointed to organize Woman's Foreign Missionary societies in the several churches of the York and Cumberland Conference, will be ready to respond when reports are called for at our next meeting, which will be September 26th at North Saco, in connection with the yearly conference.—MRS. H. W. PALMER, President; MRS. ALDEN ALLEN, Secretary.

MASSACHUSETTS.

Maplewood.—I have been reading a sermon of Spurgeon's on "The Personality of the Holy Spirit," in which he says: "The first proof we shall gather from the pool of holy baptism; and you shall hear me pronounce the solemn words, 'I baptize thee in the name [mark, *in the name, not names*] of the Father, and of the Son, and of the Holy Ghost.' Every one who is baptized according to the true form laid down in Scripture must be a Trinitarian; otherwise his baptism is a farce and a lie, and he himself a hypocrite before God." The same formula is used in the benediction. For those who accept the doctrine of the trinity the above quotation may be reasonable, but there are some who, while they believe in the divinity of Christ as the "only-begotten Son of God," do not receive *him as God*, and this explanation of the formula of baptism is rather perplexing. Will J. J. Summerbell, D. D., give a clearer explanation and define, if possible, the existence of three personalities, or—nay, I'll not ask the question; for, educated as a Trinitarian, I have never been able to separate my idea of the Spirit as God, and yet I am able to do so as to the distinct personality of the Son; and so while I am not a Trinitarian, I am yet—in darkness.—MAPLEWOOD.

NEW YORK.

Castile.—My message this week will be sorrowful news to the many friends of Miss Lillian A. Fox, who passed from the conflicts and sufferings of this life on Monday, September 8th, entering peacefully into rest.
Her sickness was due to overwork in our union school two years ago, of which she was preceptress, and she spared no pains to make her work pleasing and effective. Three months ago we entertained the thought she would recover, from the rapid advancement she had made, but a change came, and she gradually came down the river's brink for the crossing to the other side. Life was dear to her, and she wished to live. She fought bravely the foe with patience and Christian fortitude, and was ready to go at the Master's call. To-day, the 10th, amid the storm of rain the church was filled with anxious hearts, to show their sympathy to the bereaved ones, and listen to words of consolation from the ministers present. Rev. O. W. Powers took charge and gave fitting words of cheer, followed by J. C. Long and W. B. Cliff. The Baptist clergyman, L. D. Martin, being absent, sent a telegram of condolence to the family. The choir rendered one piece, "How gentle God's commands," a favorite of the deceased; we also sang, "The unclouded day, where no storms rise," and "Gathering home." The church was tastefully arranged with flowers—the "gates ajar," with the snow-white dove perched over it; the broken pedestal, the work of our Christian Endeavor Society; a basket of flowers, presented by the "King's Sons;" the cross, by the "King's Daughters;" the anchor, triangle, and many other emblems—all have a significance but space will not allow of mention. The grave was lined with evergreens and flowers. The Christian Church, of which she was a loyal member, mourns with the dear family of one sister, mother, stepfather, and grandmother. Rev. P. R. Sellon and wife, who were present in the dying hour, were among the chief mourners. The intended of the deceased, in his far away Western home, was unable to be at the funeral. She had an undying love for the church, and was so anxious it might prosper and secure a pastor. Thank the Lord she lived to see the day in the coming of Rev. O. W. Powers for this work. She may have exclaimed, "Now let me die in peace; mine eyes have seen thy salvation." She was an earnest worker in the Christian Endeavor Society and Sunday-school, possessed a self-sacrificing spirit, and was ever seeking the good of others. Starkey will ever remember Miss Lillian as a pupil and teacher with graduating honors. Our union school closed that pupils and teachers might attend the services. She was a model young lady, fitted for the mansions Christ has gone to prepare. May we as a church and community learn from this lesson to be ready, like our beloved sister, to pass through the valley of death. Lord comfort the dear family; thy grace is sufficient for them.—E. P. PHELPS.

NEW JERSEY.

Halsey.—A foreign missionary society was organized at Milford, N. J., August 31st, with Mrs. Dr. Maple president, and Miss Emily Godley vice-president. Dr. Maple had prepared the way by preaching two pointed missionary sermons. The effect was fruitful for the mission cause. There is very little trouble to organize when the minister is in sympathy with the work. They organized with 23 members. Good!—MRS. E. A. COUSE, September 4th.

OHIO.

Yellow Springs.—I recently attended the Miami Christian Conference, held at Jamestown, Ohio, and enjoyed it much. And while I felt a degree of sadness in not seeing many of the old pioneers of the cross there, such as Walter, Ladley, Summerbell, Simonton, Weeks, Lynn, McLain, and many others whom we used to greet on such occasions, yet I rejoice to behold their places filled with young men, strong in the Lord and in the power of his might. It was one of the best conferences that I ever attended, and I felt that it was good to be there. Some may think it strange that I should attend the conference and feel such interest in the success of the people called Christians as I am working with another people—the Disciples—but to me it does not seem strange at all; and indeed it would seem strange if I did not feel a deep interest in their final success. I worked in the Christian Church Number 1 about 30 years before I became identified with the Christian Church Number 2 (known as Disciples), and I can assure all concerned that I feel no small degree of interest in their welfare. I used to think and teach that the Christians and Disciples ought to be one people, and I think the same yet; for although some good brethren on both sides have tried and are still trying to make it appear that there is an irreconcilable difference between the two, yet I do not see it, neither does it exist. Our plea is the same: 1. The Bible our only "written rule of faith and practice," and the only basis of Christian union. 2. Discard human names and take the name of Christ or Christian for our cognomen. If it is not thought best for the two to enter into an "organized union" it surely is best for them to work in harmony together, and show the world how good and pleasant it is for "brethren to dwell together in unity." In conclusion I will say that I was glad to see great interest manifested in the conference on two important subjects—education and missionary appropriations—and I hope the interest may increase. The session was truly harmonious, and closed with the best of feelings on the part of all present.—JOHN ELLIS, September 4th.

PENNSYLVANIA.

Madisonville.—Our work is progressing very well here. Congregations large and attentive, and three have made known a desire to become Christians. God grant it may be but a small drop before a mighty shower of divine grace.—J. E. BESEMER, September 8th.

INDIANA.

Farmland.—Sunday, September 7th, I completed my year's work with the Christian Church at Union Chapel, Randolph County, Ind. We held our meeting in the grove. The attendance was large, the services good, and in fact the meeting was a success in every respect. We had Dr. Ballard with us, and he did some excellent preaching which was well received. I will preach for them the coming year, and hope that I may be more successful in the work of the Master than in the year past. During the past year I have received 44 to church fellowship, baptized seven, held seven communion services, and organized one church, which gives me much comfort. To God be all the glory and praise. I have not been idle but two Sundays in the past conference year. Pray for us.—WM. F. MULLEN.

Elwood.—A few words to the churches of the Indiana Miami Reserve Conference. The conference is nearing us, and we hope the churches will not fail to do their duty in sending in their reports to the secretary, A. H. Pence, Wiles, Tipton County, Ind. Churches, send in your reports before September 19th, so as to give the secretary ample time to make out his report before the conference convenes. And remember that there was a resolution passed in conference and is now in full force, directing the churches to take up collections for the annual conference fund. Brethren, we need money, *more money*. The wants of our conference should be recognized, and a liberal hand laid on the purse of our people. The heavenly Father has never been stringent with blessings; neither should we be with the means that he has placed in our hands. Awake should be our conference; let not our latent powers lie dormant longer. But we should rise in our might as one man, sending the Miami Reserve to the front instead of galloping along in the same old way. If all would put a shoulder to the wheel of the chariot of salvation the Lord will clear the way, and we will then be recognized by our proud sister conferences as a twin in Christianity. Let there be a united effort all along the line instead of trying to tear some one else down to build upon their downfall. I hope that each conference will remember that God's children are one in Christ Jesus.—T. L. STAFFORD, August 29th.

Graysville.—We waited for others to write up the commencement of U. C. College and the action of the trustees. One item we will mention, that of ornamenting, papering, and repairing the college chapel. The platform and pulpit is now in the north end of the chapel, and the entire room made attractive. Rev. E. A. De Vore was the moving spirit in agitating the matter and raising the money, something near $200 or more. The fall term is now just opening. The outlook for more students than last year is flattering, especially from Kentucky. Our President Aldrich grows in favor and love with all each term, and the faculty the same. Bro. De Vore is the agent to solicit for aid financially, and is now engaged in building a residence. Who else will move to Merom and give us your presence, aid, influence, and students?.....Every one interested in the home conference feels that it should have a word spoken for it. The Western Indiana Conference had a fine interest and a large daily attendance of delegates, citizens, and visitors. Central Illinois Conference was represented by Rev. Mr. Gunn and wife, Revs. J. J. Patterson, J. M. Brown, Sister K. E. Miller. The HERALD was represented by its agents to good acceptance. Elder Warbinton, of Ohio, was warmly welcomed. Elder C. V. Strickland, the song evangelist, was a mighty factor in the conference, making melody for all. The preaching was effective and acceptable. One new church was received and three licentiate ministers—one, Miss Jennie Page, of the Berean class, U. C. College, now of Winter Park, Florida. Three ministers were ordained. The secretaries, J. D. Thomas, and his assistant, H. M. Chubb, worked like heroes, and met the commendation of all. The last day of conference the "chair" went to New Liberty Church, Gibson County, where we preached the funeral sermon of Sister Wilkinson and received two accessions to the church. Elder A. J. Akers, the vice-president, presided to excellent acceptance. The church at Mellott did her part most cheerfully and patiently, receiving the thanks of all. But we are sad to speak of the death of the chairman of the Committee on Homes, Bro. John Murray, whose demise took place a few days after conference. He being a weakly man, physically, no doubt overtaxed his strength and went down in the gallant fight to make all comfortable. The superintendent of the Clover Leaf Railroad will accept the thanks of conference for his concession in granting rates to the delegates who came on that line. Truly, we had a splendid conference.—J. T. PHILLIPS.

MICHIGAN.

Portland.—We are anticipating good work at Holly and Durand by Bro. Mudge, during the coming year. He is already on the ground, and has the good wishes and prayers of the entire brotherhood.....I have preached twice nearly every Sunday for the past three months, and am enjoying a good degree of health, for which I am thankful. .....Bro. E. T. Lumber, the retiring pastor of the M. E. Church, is compelled, on account of continued ill health, to give up ministerial work which all regret, as he is a good preacher and one of the very best of men. I have enjoyed working with and for him exceedingly.—D. E. MILLARD, September 9th.

ILLINOIS.

Newton.—I wish to acknowledge the receipt of $2 47 from the Christian Church at Trimble, Ill.; also, $8.10 from the Christian Church at Sugar Creek, for the help of the Christian Church at Newton.—J. M. CARMEAN.

Farmer City.—Bro. Ealey reports La Place enthusiastic and ready for a year of labor, anticipating grand results. .....Bro. Martin reports a very flattering outlook at Fairview, as they are blessed with some grand workers. He preached the funeral sermon of an infant daughter of John and Florence Smith. May the Lord comfort them! .....Bro. Patterson at Urbana and Bro. Harris at Prairie Hope.....We would say to all in these parts going to the Quadrennial, the Wabash Railroad is the best route; go to Wabash town, and there change for Marion. As excursion rates have been secured *be sure* and get agent's certificate of purchase, which will entitle you to return at one-third rate.....Brethren, if you want your appointments published send them immediately. Why so careless?—G. W. DRAPER, September 11th.

Trimble.—Sunday, September 7th, Bro. Hathaway and myself had a basket-meeting at Curtis. There was a large congregation, the meeting an interesting one, and we trust there was good done. The work on Bro. Hathaway's field is in very good condition. He has already had some calls for the coming year.....On Friday at noon we started to Newton, *en route* to the Mt. Gilead Church. At Newton we were met by Bro. J. M. Carmean, the pastor. The Mt. Gilead Church is an old one, and has been holding its meeting in a school-house for a number of years. After conference last year Bro. Carmean made the good people a visit, and found the church in a very low condition. The devil had captured the fort and was endeavoring to rebuild the breastworks. Bro. Carmean commanded a halt, and then a battle was at hand. He proposed to reason with Mr. Devil, but no, it was of no use. Mr. Devil said, "You won't get any pay for your labor and you can't do any good, so you would better go home." Bro. Carmean did not intend to fight it out upon that line. He said, "Get you out, Satan, for Zion must be builded up." And so he went to work. The result was, over 50 united with the church, and that is not all. As they had no place for worship except in a school-house they concluded to build a house for the Lord. They began the first of April, and the house was completed by the first of September. The writer had the pleasure of assisting in dedicating it yesterday. The building cost $605. They had raised and paid upon it all except about $200, which amount was raised when dedicated from a congregation of over 500. The church-house is situated in the northwestern part of Richland County, and is in a very good community. Bro. Carmean has met with success all along the line. The good people at Newton are in good spirits, and believe that they will be able to give their church-house to the Lord before long. We hope that all the churches will respond to the ten-cent proposal; that is, that each member of the several churches give 10 cents. Will you do it?—J. M. PLUNKETT, September 8th.

KANSAS.

Coyville.—We have been enjoying preaching by the Rev. T. J. Jackson, a member of the Southern Kansas Christian Conference, and a young man of excellent worth and one of the most eloquent preachers it has been our lot to hear for several years. We would like to keep him here, but he is going back to his conference. The church that gets him for a pastor will get a good man, and one that is alive to our interests. Times are very hard here. Our people are very poor. Bro. Jackson has been trying to get subscribers to the HERALD, but can not on the account of hard times. I think he may after awhile.—J. O. DUNBAR, August 30th.

IOWA.

Albion.—Having received the appointment as state evangelist for the State of Iowa, I wish to make known to our people in Iowa that I am ready in that line to receive calls from any part of the state where my labors are desired. But I go not forth relying upon my own wisdom and strength, but relying upon the wisdom and aid of Him who said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." In his spirit, name, and strength I hope to have the aid, prayers, and co-operation of all the brotherhood.—W. C. SMITH.

MISSOURI.

Tarkio.—We have returned to our home and the churches, and met with the Sunday-school at their picnic near Lone Chapel on the 4th inst. We had a grand feast of good things—four Sunday-schools with their ministers, representing as many different denominations, besides many other speakers, and the children did their parts well in speaking and singing. We had, we trust, a very profitable, as well as an interesting, time. I preached my last sermon for this conference year at Union last Sunday. It being a rainy day we did not have a very large congregation, yet a very interesting meeting. I have engaged to preach for those same churches another year, as this was an undivided call from each church. I did not mean to say in a recent HERALD we would locate near Fullerton. We meant that our daughter and husband would do so. I had the privilege of speaking on temperance to a very large and attentive congregation in the Presbyterian Church in Fullerton the last Sunday evening of our stay, it being the earnest request of the pastor and his people. May the Lord bless them in their work for humanity!—MAGGIE WALLACE, September 9th.

NEW JERSEY.

Vienna.—Through the kindness of my churches in giving me a long vacation I visited my native place, Chautauqua, and other places of interest. I returned on the 5th inst. to my work, having been improved in health by my rest. During a part of my vacation I received the kindness of Bros. Beck and Winget in preaching for me at Vienna. The Johnsonsburg Church, so far as I know, had no preaching. I was sorry for this, but my health demanded recuperation, and now I can the better work for the Master. Sometimes circumstances make it expedient to close a church for a short time. We are expecting a visit soon from Dr. Maple. A lecture from him will do us good.—A. C. COVEY, September 9th.

VIRGINIA.

Holland.—Elon College opened Tuesday, September 2d, with 76 students, 25 of them being from the East Virginia Conference or from Virginia. Quite a number of ministers and laymen were present at the opening from Virginia and North Carolina. Rev. D. A. Long, D D, LL D., and wife from Antioch College, Ohio, were present. Several ministers and laymen made speeches. Among them were President Wm. S. Long, who spoke on the college as it now is; Captain E S. Parker spoke of Alamance County's interest (the county in which the college is located); Rev. W. G. Clements spoke of the interest the free schools of the state have in the college; Prof. P. J. Kernodle, of Suffolk, spoke of the relations of the high schools and the college work; Rev. J. P. Barrett spoke of the interest North Carolina as a state has in the college, and Rev. M. L. Hurley did the same for Virginia; Rev. D. A. Long spoke for the Christian Church of the United States. Dinner was served for all present. The editor of the *Sun* says the buildings so far are grandly done and are magnificent, and bespeak a noble work accomplished. .....Rev. C. J. Jones, Jr., has been called to the pastorate of the Berkley Christian Church. Bro. and Sister Beebe did a good work there, and their efficiency whilst there makes the demand greater for another active, energetic pastor of piety and ability.....A protracted meeting is going on this week at Eure's, Gates County, N. C. Rev. J. T. Kitchen, the pastor, is assisted by Rev. H. H. Butler, of Suffolk. Bro. Butler is a power in revival work..... The Smithwood Christian Church (North Carolina) was dedicated the fifth Sunday in August, Rev. J. P. Barrett preaching the sermon. Smithwood Church, I think, is in a village by that name. Rev. W. R Brown is the faithful pastor. This church is in the Deep River Christian Conference, and the new house of worship, says Bro. Barrett, is a very creditable structure. A protracted meeting was to follow the dedicatory services, the pastor to be assisted by Revs. J. W. Wellons and J. W. Patton. .....A protracted meeting is going on this week at Holy Neck Christian Church. The pastor, Rev. M. L. Hurley, is laboring alone, up to date. He is expecting Rev. W. W. Staley, of Suffolk, to assist him..... Crops are good in this part of Virginia. Have not had better corn crops in ten years. We will perhaps make an average pea-nut crop. We have had delightful weather for a month or so, and good season all the year.—R H. HOLLAND.

INDIANA.

The quarterly and ministerial institute of the Eastern Indiana Conference met with the New Liberty Church on Thursday evening before the fifth Sunday in August; sermon by Rev. A Long. The quarterly was called to order by the secretary in the absence of the president. On roll-call all other officers were found present. Rev. D. S Davenport was selected president *pro tem*, and the various committees necessary appointed. Adjourned until Friday morning. The work of the quarterly was taken up and reports were received from the four districts, from the elders presiding over the same. The reports were of an encouraging nature with but few exceptions. The Buck Creek Church not being heard from, Rev. Wm. Terrill was appointed as a committee to visit the same and look after its welfare. After attending to the work of the quarterly the work of the institute was considered and much interest manifested. The various topics assigned by the Committee on Program were presented by those to whom assigned, well discussed by the brethren and sisters, and we have every reason to believe that they were not only well enjoyed, but much information given and received, and great good done. The interest did not only hold its own, but increased to the very last, closing on Saturday evening with all the members feeling satisfied that this was the best quarterly and ministerial institute that we have yet enjoyed. There were, during the session, 21 ministers present, and all were grandly entertained, for which a hearty vote of thanks was extended. A committee was appointed to arrange a program for next session, which will be held with the Versailles Christian Church, commencing on Thursday evening before the fifth Sunday in November; said committee to report through the HERALD. For the benefit of those to whom topics are assigned we herewith give the program: Prayer, W. H Tate; "Inspiration," by T. Addington; "Define the Term Christian," F. Stovenhour; "The Organic Unity of the Church," A. Long; "The Baptisms of the Gospel: What are They?" S. W. Bennett; "Sacred Song in Public Worship," S. M. Stone; "Modern Revivals," Wm. Terrill; "Authoritative Interpretation," C. W. Heoffer; "Biblical Exposition," P. A. Canada; "Woman's Work," Rebecca Kershner; "Ministerial Institutes: are They Useful?" E. Burch; "Qualifications of Sunday-school Superintendents," Harry Lott; "Paper on Luke 16: 23," Samuel Long; "The Bible: How Should it be Studied?" Sister Stanley; "The Comforter as a Helper," Ida Morris; "The Communion: its Use and Relation," Marion Morris; "The Demands for Previous Preparation for Effective Pulpit Work," J. R. Cortner; "What Shall We Do to be Saved?" R. P. Arrick; "Special Answer to Prayer," T. A. Spitzer; "Exhortation a Gift," D. S. Davenport. Those to whom subjects have not been assigned will choose for themselves, and come prepared to take part in the discussion.—S. LONG, O. S. GREENE, J. R. CORTNER, Committee; D. S. DAVENPORT, Chairman; J. R. CORTNER, Secretary.

KANSAS.

Madison.—The church at Mt. Zion is talking of trying to have preaching every two weeks the next conference year..... The church at White Hall met with another great loss recently in the death of Bro. N. S ard. Next Saturday and Sunday Elder Folle will hold a basket-meeting with the Pleasant Valley Church, Wilson County, assisted by Elder Horace White, of Fredonia.....Elder A. D. Kellison expects to attend the Quadrennial..... I have been observing the request of Elder Bartlett among the churches of my charge, and will send up their contributions some time next week.....Bro. P. Baker and wife, of Dexter, expect to attend the conference in October at White Hall, also Bro. J. H. Baysinger and wife, of Cedervale.—J. S MASTERS, September 10th.

Resolutions.

WHEREAS, God in his all-wise providence has permitted death to again visit our church and Sabbath-school and take from among us our faithful brother and fellow-worker, D. C. Ogle, who died July 30, 1890; therefore,

Resolved, 1. That in his sudden and unexpected death our church and Sabbath-school have been bereft of a faithful member and teacher.

2. That while we deeply deplore our loss, and know we shall see his face no more on earth, we will bow in humble submission to One whose power is greater than ours, believing that he rules over all, and that our loss is his gain, and as an added responsibility seems, through the departure of this brother, to thrust itself upon us to gird ourselves anew for life's battle, that we like our teacher may be ready when the Bridegroom cometh, and by an earnest deviation and entire consecration be prepared for a blessed meeting at the throne of God.

3. That our sympathies are hereby expressed to the family of our departed brother and faithful teacher, and we will ever pray for grace to sustain them in their great affliction.

4 That a copy of these resolutions be sent to the family of the deceased; also, to the HERALD for publication.

MISS NANNIE WOOD,
MISS ETTA GARDNER,
MISS ALICE RIERTER,
Committee.

Scrofula

Probably no form of disease is so generally distributed among our whole population as scrofula. Almost every individual has this latent poison coursing his veins. The terrible sufferings endured by those afflicted with scrofulous sores cannot be understood by others, and their gratitude on finding a remedy that cures them, astonishes a well person. The wonderful power of

Hood's Sarsaparilla

in eradicating every form of Scrofula has been so clearly and fully demonstrated that it leaves no doubt that it is the greatest medical discovery of this generation. It is made by C. I. HOOD & CO., Lowell, Mass., and is sold by all druggists.

100 Doses One Dollar

PLAYS Dialogues, Tableaux, Speakers, for School, Club & Parlor. Best out. Catalogue free. T. S. Denison, Chicago, Ill.

CANCER and Tumors CURED; no knife; book free. Drs. GRATIGNY & BOSS, No. 154 Elm St., Cincinnati, O.

REASON AND REVELATION.
By T. M. McWhinney, D. D.
594 Pages. Price, $1.00.

AN IMPORTANT COMMUNICATION
TO THE READERS OF THE
"HERALD OF GOSPEL LIBERTY."

BRETHREN, SISTERS, AND FRIENDS:

Moved by a desire to accomplish all the good I may, I take this way of introducing to your notice,

"LAWTON'S INDIAN BLOOD SYRUP,"

a purely herbal compound, which is guaranteed to be a specific remedy for all the disorders which result from an impure, or impoverished condition of the blood.

Having had it in constant use for more than a quarter of a century, and subjected its virtues to the severest tests, I feel justified in affirming, that a consistent use of this medicine will positively and permanently cure Scrofula, Eczema, Erysipelas, Salt Rheum, Skin Eruptions, Goiter, Rheumatism, Neuralgia, Female Weaknesses, and Irregularities, Mercurial and Syphilitic Poison.

For clearing the skin of pimples, blotches, and black-heads; for removing moth patches liver spots, and roughness, for rendering the surface smooth, soft, and magnetic, no other known remedy can equal this.

I cannot refrain from calling special attention to the wonderful efficacy of this medicine in cases of Scrofulous and Varicose Ulcers, Fever Sores, and swollen, scaly, and erupted conditions of the lower limbs; also in cases of Goiter, or other glandular enlargements of the neck. Indeed its effects are magical, and a cure is certain in every instance where the Syrup is faithfully used. **"Lawton's Indian Blood Syrup"** is put up in bottles which contain a full month's treatment each. It is pleasant to the taste, and interferes in no way with the business or pleasure of the person taking it.

Remember it is fully guaranteed to be, and do everything claimed for it. I most respectfully invite all sufferers from blood or nerve troubles to correspond with me at once. No charge for counsel, and the poor are liberally considered where treatment is had.

All correspondence confidential, and all my business conducted under the rule of the Master—*"Do unto others as you would have them do unto you."*

Address with stamp, REV. J. W. LAWTON, MANNING, ORLEANS COUNTY, N. Y.

TAKE NOTICE.—I desire to secure an energetic and reliable agent in every town in the United States, to whom a pleasant and profitable employment will be given.

J. W. LAWTON.

BELLS.

BUCKEYE BELL FOUNDRY. Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free. VANDUZEN & TIFT, Cincinnati, O.

McSHANE BELL FOUNDRY. BALTIMORE, MD. Best quality Copper & Tin For Churches, Schools, &c. BELLS *ALSO CHIMES & PEALS.* Price & terms free. Name this paper

MENEELY & COMPANY, WEST TROY, N. Y., BELLS, For Churches, Schools, etc., also Chimes and Peals. For more than half a century noted for superiority over all others

CINCINNATI BELL FOUNDRY CO. CINCINNATI, O., sole makers of the "Blymyer" Church, School and Fire Alarm Bells. Catalogue with over 2500 testimonials.

BELLS
Steel Alloy Church and School Bells. Send for Catalogue. C. S. BELL & CO., Hillsboro, O.

PIERRE.

Phil. Armour, of Chicago, says: "Pierre will be the next large city in the Missouri Valley." Population to-day, 5,000; one year ago, 2,500.

A wonderfully fertile country tributary, abundant coal within 60 to 80 miles.

The capital of South Dakota, which in 1888 raised 40,000,000 bushels of wheat and 20,000,000 bushels of corn. A State, too, that in 1870 had 6,000 population, and to-day has OVER ONE THOUSAND Sunday-schools.

Pierre is to be to South Dakota what Omaha is to Nebraska, Denver to Colorado, Detroit to Michigan, etc.; that is, the commercial and wholesale center.

INVESTMENTS.

I guarantee any patron a profit of at least 8 per cent. per annum. I shall be pleased to correspond with parties thinking of making investments.

CHARLES L. HYDE, Pierre, S. Dak.

REFERENCES—Rev. Dr. Wm. H. Blackburn, Pres. Presby. College, Pierre; Rev. Dr. Jas. C. Jackson, Dansville, N. Y.; R. F. Pettigrew, U S. Senator from S. D.

"Garland Their Graves,"

—BY—

C. V. STRICKLAND,

Of LaFayette Gordon Post, No. 122, G. A. R., Argos, Indiana.

A Book of Memorial Songs for Decoration Day

Containing 18 pages of new words and music all nicely arranged and well bound in card board.

Price, per single copy, . . 15 cts.
" Dozen, . . . $1.50.

Send to
C. V. STRICKLAND, Argos, Ind. | MILLS HARROD, Dayton, Ohio.

LE GRAND CHRISTIAN INSTITUTE

LOCATED AT
LE GRAND, MARSHALL CO., IOWA.
Situation—Central, Healthful, Beautiful.

Calendar for 1889-90.

Fall Term (12 weeks) begins September 17, 1889, ends December 6, 1889.
Winter Term (14 weeks) begins December 18, 1889, ends March 21, 1890.
Spring Term (12 weeks) begins March 31, 1890, ends June 20, 1890.

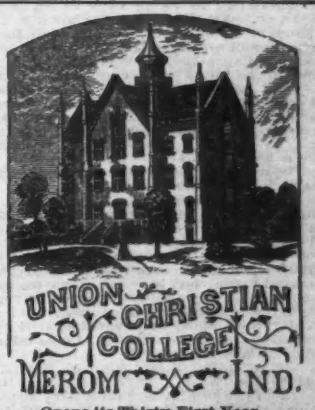
DEPARTMENTS.

Biblical, Classical, Scientific, Normal, Preparatory, Commercial, and Musical departments under competent instructors.

Good advantages are offered students to pursue the courses of study as here indicated. Expenses low.

For prospectus, giving special information, address for the present Professor J. Myers, Le Grand, Iowa.

D. M. HELFINSTINE, Pres't.



Opens its Thirty-First Year

SEPTEMBER 9, '90

Maintains full curriculum in Biblical, Classical, Scientific, Normal, and Preparatory Courses; also first-class instruction in a Department of Music, Vocal and Instrumental; a Department of Art, Drawing, Painting, and Elocution; a Department of Penmanship, Plain and Ornamental; a Department of Commercial Affairs, Book-Keeping and Stenography.

Diplomas Granted in All Departments.

Eight Dollars pays both tuition and incidental fees for a term of 12 weeks in any department. Board and Room $25 per term.

Two Literary Associations and two Christian Associations maintained by the students.

A good Library and Reading Room Free to all students. For full information, address

Pres. L. J. ALDRICH,
Merom, Ind.

☞ Our High Grade List and Bargain Book sent to any address on receipt of a 3c stamp.

LORD & THOMAS,
NEWSPAPER ADVERTISING
45 RANDOLPH STREET.
CHICAGO.

We have on sale Sunday-school Secretary Books and Class Books. Send in your orders.

Conference Minutes.

Southern Pennsylvania.

The Southern Pennsylvania Christian Conference met in its seventh annual session with the church at Antioch (Timber Ridge), Pa., August 14, 1890.

Called to order by the last chairman, John S. Morris. Prayer by Rev. D. A. Barney.

Minutes of last session read and approved. The chairman-elect, Rev. Mason L. Sipes, then took the chair.

On motion, Rev. John H. Barney was duly admitted as a member of this conference.

The chairman appointed committees as follows: On ministry, divine service, roll, statistics, Sabbath-schools, publications, temperance, and education.

SECOND DAY—MORNING SESSION.

Prayer by S. Winck.

The following churches—Antioch, Buck Valley, Cedar Grove, Greenfield, Gapsville, Jerusalem, Mount Union, Pine Grove, Rock Hill, Ray's Cove, Tonoloway, and Union Memorial—reported a membership of 590; deceased, 7; additions, 89; paid to missions, $18.24; contingent fund, $11; amount of salary, $533.47; scholars in Sabbath-school, 483; officers and teachers, 94; money raised, $51.51.

On motion, the Pine Grove Christian Church was duly admitted into conference.

The Committee on Publications reported as follows:

We recommend the use of our own publications throughout the churches of this conference. We would especially recommend the HERALD and Sun, and our Sabbath-school publications; that each family that possibly can should take the HERALD and that our ministers use their influence in securing subscriptions for the same, believing that a failure to do so on their part shows a lack of interest.

The following ministers reported: John H. Barney, Joseph Barney, J. R. Logue, Mason L. Sipes, D. M. Rush, W. H. Shaw, D. A. Barney.

AFTERNOON SESSION.

Prayer by O. T. Mellott.

The Committee on Roll reported the following ministers in good standing: J. Barney, M. L. Sipes, D. A. Barney, J. H. Barney, and J. R. Logue; licentiates, D. M. Rush, W. H. Shaw.

The chair appointed the following committee to receive applicants for ordination and examine candidates: D. A. and J. H. Barney, J. R. Logue, J. S. Morris, Henry Bennett.

The annual address was delivered by John H. Barney. A vote of thanks was extended.

The Committee on Education reported as follows:

The fact being everywhere apparent that knowledge is power, we would ask you to prayerfully consider the great danger which threatens us as a Nation from the vast hordes of ignorant, illiterate, superstitious foreigners who are flocking to our shores, who, with their false ideas of government, religion, and liberty, unless enlightened and elevated up to our standard, will eventually drag us down to their level. We further beg you to consider the fact that a man can not teach that which he does not know. We therefore urge upon you the imperative necessity of looking well to the character and morals of those selected to teach in our public schools, and would therefore recommend the following to your consideration:

1. That we use every lawful endeavor to select none but God-fearing men and women to teach in our public schools; that we unitedly labor to raise the standard of moral qualifications, so that our teachers may eventually have a high standard of morality; that the Bible be read publicly by the teacher at least once each day in our public schools.

2. We believe the day is at hand when our ministers must meet the demands of the age; and to do so we must have culture, refinement, and taste in the pulpit; we believe that there never was a time in our church history when so many open doors were presented for us in cities and towns, but to enter them we must have men properly qualified to properly represent us; we therefore recommend that the ministerial standard be elevated so that none be called to the sacred office but those "able to divide the Word of truth."

3 We recommend our Biblical School at Stanfordville, N. Y., for ministers and Sunday-school workers; also, that we try to place our own children in our schools, where they will be safe from immoral and sectarian influences, and we cheerfully recommend our Antioch, Union Christian, Le Grand, Lincoln, and Starkey as being in every way worthy of our patronage.

THIRD DAY—MORNING SESSION.

Prayer by D. M. Rush.

The Committee on Ordination recommended the ordination of D. M. Rush.

The Committee on Sabbath-schools reported, recommending that schools be kept open all the year, and that ministers take more interest in Sabbath-school work.

The Committee on Intemperance reported as follows:

We believe that intemperance is one of the greatest evils to destroy the influence of religion, and we heartily beg the prayers of the churches against all such evils.

Resolved, That every pastor be required to hold communion at each and every church of which he has charge at least four times each year; and failing so to do, he shall be required to give a satisfactory excuse to conference for his negligence.

The following were the chosen presbytery on ordination of D. M. Rush: D. A. Barney, M. L. Sipes, J. R. Logue; time, Sunday, August 17th, at 10 A. M.; place, Antioch.

On motion, the next annual session will be held with the church at Gapsville, Pa.

The following officers were elected: H. P. Williams, president; J. H. Barney, vice-president; D. S. Mearkle, secretary; S. H. Karns, assistant; W. McDaniel, treasurer.

Executive or standing committee: S. Kegg, A. K. Bottenfield, G. N. Garland.

The annual address will be delivered by J. H. Barney.

AFTERNOON SESSION.

Prayer by D. A. Barney.

On motion, Rev. Joseph Barney and A. K. Bottenfield were chosen as delegates to the American Christian Convention. H. P. Williams, S. Winck, and Philip Clark were appointed to raise funds to defray their expenses.

On motion, a vote of thanks was tendered the brethren, sisters, and friends of Timber Ridge and vicinity for their cordial entertainment.

On motion, Rev. D. A. Barney was granted a letter of dismissal to unite with the Valley of Virginia Conference. Adjourned.

M. L. SIPES, Pres't.

H. P. WILLIAMS, Sec'y.

Wonders

Are wrought by the use of Ayer's Hair Vigor in restoring gray hair to its original color, promoting a new growth, preventing the hair from falling, keeping it soft, silky, and abundant, and the scalp cool, healthy, and free from dandruff or humors. The universal testimony is that this preparation has no equal as a dressing, and is, therefore, indispensable to every well-furnished toilet.

"I have used Ayer's Hair Vigor for some time and it has worked wonders for me. I was troubled with dandruff and was rapidly becoming bald; but since using the Vigor my head is perfectly clear of dandruff, the hair has ceased coming out, and I now have a good growth, of the same color as when I was a young woman. I can heartily recommend any one suffering from dandruff or loss of hair to use Ayer's Hair Vigor as a dressing."—Mrs. Lydia O. Moody, East Pittston, Me.

"Some time ago my wife's hair began to come out quite freely.

Ayer's Hair Vigor

not only prevented my wife from becoming bald, but it also caused an entirely new growth of hair. I am ready to certify to this statement before a justice of the peace."—H. Hulsebus, Lewisburgh, Iowa.

"Some years ago, after a severe attack of brain fever, my hair all came out. I used such preparations for restoring it as my physicians ordered, but failed to produce a growth of hair. I then tried, successively, several articles recommended by druggists, and all alike fell short of accomplishing the desired result. The last remedy I applied was Ayer's Hair Vigor, which brought a growth of hair in a few weeks. I think I used eight bottles in two years; more than was necessary as a restorative, but I liked it as a dressing, and have continued to use it for that purpose. I believe Ayer's Hair Vigor possesses virtues far above those of any similar preparation now on the market."—Vincent Jones, Richmond, Ind.

Ayer's Hair Vigor

PREPARED BY

DR. J. C. AYER & CO., Lowell, Mass.

Sold by Druggists and Perfumers.

$75.00 to $250.00 A MONTH can be made working for us. Persons preferred who can furnish a horse and give their whole time to the business. Spare moments may be profitably employed also. A few vacancies in towns and cities. B. F. JOHNSON & CO., 1009 Main St., Richmond, Va.

South Bend, Washington,

The Pacific Ocean Terminus of the Northern Pacific Railroad.

Located at the mouth of the Willapa River, on the best harbor between San Francisco and Puget Sound.

The Northern Pacific Railroad has contracted to reach SOUTH BEND with its line now under construction by December 31st, this year, and the extensive system of wharves, coal bunkers, warehouses, shops, and other terminal facilities required for the terminus of a transcontinental line will be erected at SOUTH BEND.

SOUTH BEND with its excellent harbor, vast natural resources of timber, coal, and agricultural wealth, its beautiful town site and healthy climate, is destined in a short time to become one of the largest cities on the PACIFIC COAST.

This is an excellent opportunity for investors or parties seeking a business location where they can grow up with a new city. Special inducements to manufacturing enterprises. For maps, circulars, prices, and other information, address THOMAS COOPER, General Manager Northern Land and Development Co., South Bend, Washington.

DETROIT, WASHINGTON,

Occupies the same position in the new State of Washington that Detroit, Michigan, does in that State. But the Detroit of the Pacific Coast has great advantages over its eastern namesake.

Vast Mineral AND Timber Resources

Are already tributary to Detroit, Washington, and still there are 25,000 square miles of unexplored country back of it—a veritable empire in itself. Detroit has three different ways of reaching the ocean with the largest vessels afloat—by way of Hood's canal, the main Sound, forty-eight miles of railway connects it with Gray's harbor. The eastern country will be reached by the Southern Pacific Railroad, which is now located and whose

Trains Will be Running Into Detroit in Less than 6 Months.

Lake Mason, a splendid body of fresh water at an elevation of sixty feet above Detroit, is only two miles and a half distant, and will be in its corporate limits within five years. The proposed navy yard is only nine miles from Detroit, and will be connected with it by rail—four miles and a half of it already constructed. Detroit is certain to be a city of considerable size.

CLUNE, REES & CO.,

SOLE AGENTS,

"HOTEL PORTLAND," PORTLAND, OREGON.

THE ELKHART CARRIAGE & HARNESS MFG. CO.

For 16 Years have sold consumers at wholesale prices, saving them the dealers profit. Ship anywhere for examination before buying. Pay freight ch'g's if not satisfactory. Warranted for 2 years. 64-page Catalog Free. Address W. H. PRATT, Sec'y, Elkhart, Ind.

100, 200, 300, 400, 500,

per cent realized for our clients, in REAL ESTATE investments, and we will guarantee to do it again. During the past 12 months we have invested for 55 men who have made variously, from 25 to 600 per cent. Will furnish their names if desired. All this is the result of advertising. Send for full information to EUGENE D. WHITE & CO., Portland, Oregon.

SKIN DISEASES Tetter, Eczema, Chapped Skin, Burns, Piles, Chilblains and all skin troubles cured by GRIEVE'S OINTMENT. 50c. Druggists. RISCOX & CO., N.Y.

ARE YOU **CONSUMPTIVE**

Use **PARKER'S GINGER TONIC** without delay. A rare medicinal compound that cures when all else fails. Has cured the worst cases of Cough, Weak Lungs, Asthma, Indigestion, Inward Pains, Exhaustion. Invaluable for Rheumatism, Female Weakness, and all pains and disorders of the stomach and bowels. 50c. & $1 at Druggists.

HINDERCORNS. The only sure cure for Corns. Stops all pain. 15c. at Druggists. Riscox & Co., N. Y.

UNEMPLOYED MEN or those desiring more profitable employment during the fall and winter, will do well to engage in the sale of our standard books. Active men willing to work can make from 50 to 150 dollars per month. Large profits and little or no money required. We also have the best selling books for lady agents ever issued. A choice set of holiday books now ready. Experience not necessary. Circulars free. Address, L. P. MILLER & CO., Dept. A., 214 Clark St., Chicago, Ill.

Conference Notices.

RICHLAND UNION.

The next annual session of the Richland Union Christian Conference will be held with the Beaver Valley Church, Greenwood, Vernon County, Wisconsin, commencing at 2 P. M., Wednesday, September 24, 1890. As this is census and Quadrennial year, church clerks will see that all members are reported and reports forwarded by delegates with per capita tax, for the funds in the treasury are low. Also delinquents are urged to remit said sums to the treasurer, for we are in great need of funds. All are invited to come.

J. H. McNEES, Sec'y.

MERRIMAC.

The next annual session of the Merrimac Christian Conference will be held with the Christian Church at Belmont, Belknap County, N. H., commencing Thursday, September 25, 1890, at 2 P. M. and continuing over the following Sunday. Churches and Sunday-schools please forward their reports to the secretary at least ten days before the date of the session of conference. W. S. MORRILL, Sec'y.

South Danbury.

ERIE.

The 59th annual session of the Erie Christian Conference will convene at Beaver Center, Crawford County, Pa., on Friday, September 26, 1890, at 10 A. M. Visitors and delegates who come by rail will leave the train at Springboro Station, on the E. & P., where they will be provided with conveyance to Beaver Center. Sunday-schools are requested to forward their reports to T. M. Ryan, Fairview, Pa., as early as September 1st.

MYRON TYLER, Pres't.
HERMAN ELDRIDGE, Sec'y.

CENTRAL INDIANA.

The Central Indiana Christian Conference will meet in its 66th annual session on Thursday, October 9, 1890, at 10:30 A. M., at the Christian Church at Old Union, Bartholomew County, Indiana, four miles southeast of Edinburg and two and one-half miles northeast of Taylorsville, on the J. M. & I. R. R. We desire all to come who can. Let us have a pleasant time. E. K. POND, Pres't.

D. O. COY, Sec'y.

SOUTHERN KANSAS.

The Southern Kansas Christian Conference will meet in its 14th annual session at the Pleasant Center Church, Butler County, on Wednesday at 2 P. M., September 24, 1890. Annual address on Friday at 10 A. M., by Elder D. E. Morgan; alternate, Elder L. A. Pocock. Members of conference who can not attend in person are required to report by letter. A cordial invitation is extended to visitors. The Pleasant Center Church is situated on the northeast corner of Sec. 22, T. 23, R. 4, E. Friends coming by rail will stop at Potwin, on the Eldorado and Newton branch of the M. P. R. R., where they will find conveyance to the church on Thursday, the first day of the session. Let all come on the first day and stay till the close. I. MOONEY, Pres't.

HENRY COLE, Sec'y.

Those coming by way of the Santa Fe R. R. to the Southern Kansas Christian Conference will be met at Burns Wednesday afternoon, September 24th. E. CAMERON, Pastor.

SOUTHEASTERN KANSAS

The Southeastern Kansas Christian Conference will convene with the White Hall congregation, in Greenwood County, Kansas, Wednesday, October 22, 1890, at 2 P. M. It is desired that church clerks and ministers see that the statistical reports are made out in full.

J. G. BEASLEY, Pres't.
J. H. VLIET, Sec'y.

SPRING RIVER.

The 11th annual session of the Spring River Christian Conference will meet with the Christian Church at the Fairview School-house, Barton County, Mo., on the Pittsburg & Nashville road, about six miles east of Pittsburg, Crawford County, Kan., commencing Wednesday evening, October 1, 1890, and continuing over the following Sunday. The memorial address will be delivered by Elder A. C. Williams. Visitors coming by rail will notify Bro. Craton Thomas, Pittsburg, Kan., beforehand. We hope that all churches will send delegates and that the ministers will all be present at the opening of the session. Let all come in the spirit of prayer, and come to stay over Sunday. Do not forget our conference funds.

F. M. THOMAS, Pres't.
B. D. MOODY, Sec'y, Nashville, Mo.

WESTERN ILLINOIS.

The Western Illinois Christian Conference will meet in its 51st session with the Mt. Pleasant Christian Church, Fulton County, on Wednesday, September 24, 1890, at 2 P. M. The Mt. Pleasant Church is five miles northwest of Cuba and four miles north of Smithfield. Conveyances will be at Cuba Wednesday and Thursday, and at Smithfield on Wednesday only. Annual address by E. E. Bennett. All ministers are cordially invited to attend. All church clerks and ministers of the conference failing to receive blanks please notify the secretary, who will furnish them.

G. W. IRONS, Sec'y.
Bernadotte, Illinois.

NORTHWESTERN OHIO.

The Northwestern Ohio Christian Conference will meet in its 62d annual session with the McDonald Christian Church, Hardin County, Ohio, September 27, 1890, at 2 P. M. Conveyances will be in waiting at Kenton, Hardin County, Ohio, to convey delegates and ministers to said church. We earnestly request each church to make report, and be sure to take conference collection per capita as order of conference. Let each pastor collect the per capita. The pastor, Rev. L. Gander, Vaughnsville, Ohio, requests as many as can to come by private conveyance.

G. R. MELL, Acting Sec'y.

YORK AND CUMBERLAND.

The 46th annual session of the York and Cumberland Christian Conference will be held with the Christian Church at North Saco, Maine, commencing Thursday, September 25, 1890, at 2 P. M. A meeting of worship will be held over the following Sunday.

D. MOULTON, Sec'y.

NEBRASKA.

The 15th annual session of the Nebraska Christian Conference will meet at Maple Grove School-house, Polk County, Nebraska, on Thursday, September 25, 1890, at 10:30 A. M.

MILO A. WILSON, Sec'y.

ILLINOIS STATE.

The next annual session of the Illinois State Christian Conference will be held in the Christian Church at Urbana, Illinois, commencing at 10 A. M., on Wednesday before the first Sunday in November, 1890. The following constitutional amendments are to be considered: 1. That the word "Conference" in the first item of Article III. be in the plural instead of singular. 2. That the second item in Article IV. be made to read, "One vice-president for each conference represented, who is president of said conference." 3. That Article VII. be made to read, "October" instead of "November." Urbana is located on the I. B. & W. and Champaign branch of the Wabash railroads and Chicago branch of Illinois Central R. R. All are invited to attend.

ROBERT HARRIS, Pres't.
GEO. W. DRAPER, Sec'y.

INDIANA MIAMI RESERVE.

The Indiana Miami Reserve Christian Conference will meet in annual session (38th) with the Hillisburg Christian Church, Clinton County, Indiana, on Tuesday before the first Sunday in October (September 30th), at 7 P. M. Churches of the conference are reminded to take collections for conference funds, to defray incidental expenses and to pay for printing minutes in pamphlet form for distribution. Annual address on Wednesday at 10 o'clock by Jos. Kinder. Churches will please send in their reports to the secretary by September 15th. Churches wishing blanks should address the secretary. The place of meeting is on the Lake Erie & Western Railroad, main line. The Board of Trustees will meet Wednesday at 4 P. M. Let the full board be present

T. L. STAFFORD, Pres't.
A. H. PENCE, Sec'y.

MAINE EASTERN.

The 58th annual session of the Maine Eastern Christian Conference will be held with the Christian Church at Corinna commencing Tuesday, September 23, 1890, at 10 A. M. The annual address will be delivered on Tuesday evening by Rev. Wm. H. Lang, of Ripley; alternate, Rev. Melyar Thomas, of Carmel. Each church is requested to send in full statistics of its standing, and each minister to present a letter regarding his moral and religious standing from the church where he preaches or holds membership. All blanks to be filled and returned to the secretary at least five days before said meeting. A cordial invitation is extended to all. C. M. JEWETT, Sec'y.

Palmyra, Maine.

WESTERN MICHIGAN AND NORTHERN INDIANA.

The Western Michigan and Northern Indiana Christian Conference will meet with the Christian Church of Royalton, at Fairview Chapel, Thursday, October 2, 1890, at 2 P. M. We hope to see every church in the conference represented at that meeting. By order of executive board. Brethren coming by rail will be met at the trains at Stevensville, Berrien County, Michigan, via C. & W. M. R. R.

E. M. HULL, Clerk.

NORTHEAST MISSOURI.

The 10th annual session of the Northeast Missouri Christian Conference will convene at Bible Chapel Christian Church, Pike County, Mo., October 3, 1890, at 10 A. M. Ministers and brethren of sister conferences are cordially invited. Come one, come all, and let us have a good time, for the Lord has spoken good concerning Israel, whereof we are glad.

O. P. WHEELER, Pres't.
W. P. CHAMBERLAIN, Sec'y.

GERMAN CATHOLIC CONGRESS.

Excursions to Pittsburgh via the Pennsylvania Lines, Sept. 20 and 21.

For annual meeting of German Catholic Congress at Pittsburgh, Sept. 21st to 23d, excursion tickets, good returning until Sept. 25th, inclusive, will be sold via the Pennsylvania Lines on Sept. 20th and 21st at one fare for round trip.

Harvest Excursions via the Pennsylvania Lines.

Harvest Excursion tickets to land and business centers in the West, Northwest, South, and Southwest, will be sold at one fare for round trip via the Pennsylvania Lines West of Pittsburgh on September 9th and 23d, and October 14th. For complete information apply to nearest ticket or passenger agent.

The Ohio State Fair will open at Columbus on Monday, September 15th, and close on September 19th. Reduced rates via the Pennsylvania Lines.

STATE FAIR EXCURSIONS.

Reduced Rates to Columbus via the Pennsylvania Lines September 15th to 19th.

Round trip tickets to Columbus on account of the State Fair will be sold via the Pennsylvania Lines on September 15th, 16th, 17th, 18th, and 19th, good returning until September 20th, at one fare for round trip from stations in Ohio.

The German Catholic Congress will convene at Pittsburgh on Sept. 21st. Excursion rates via the Pennsylvania Lines. See notice in this paper.

"Some lives are like Horse shoes the more worn the brighter." Busy wives who use SAPOLIO never seem to grow old. Try a cake...

COPYRIGHT

A complete wreck of domestic happiness has often resulted from badly washed dishes, from an unclean kitchen, or from trifles which seemed light as air. But by these things a man often judges of his wife's devotion to her family, and charges her with general neglect when he finds her careless in these particulars. Many a home owes a large part of its thrifty neatness and its consequent happiness to SAPOLIO.

☞ Grocers often substitute cheaper goods for SAPOLIO, to make a better profit. Send back such articles, and insist on having just what you ordered. ☜

The Great Church LIGHT.

FRINK'S Patent Reflectors give the Most Powerful, the Softest, Cheapest and the Best Light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Picture Galleries, Theatres, Depots, etc. New and elegant designs. Send size of room. Get circular and estimate. A liberal discount to churches and the trade. I. P. FRINK, 551 Pearl Street, N. Y.

HOW DOLLARS ARE MADE!!

Fortunes are made every day in the booming towns along

THE QUEEN & CRESCENT ROUTE.

Cheap Lands and Homes in Kentucky, Tennessee, Alabama, Mississippi, and Louisiana.

2,000,000 acres splendid bottom, upland, timber, and stock lands. Also the finest fruit and mineral lands on the continent for sale on favorable terms.

FARMERS I with all thy getting get a home in the sunny South where blizzards and ice-clad plains are unknown.

THE QUEEN & CRESCENT ROUTE IS

94 miles the Shortest and Quickest Line Cincinnati to New Orleans

110 miles Shortest & Quickest Cincinnati to Jacksonville, Fla.

For Correct County Maps, Lowest Rates, and full particulars, address D. G. EDWARDS, Gen. Pass. and Ticket Agent.

Queen & Crescent Route, Cincinnati, O.

WESTERN LANDS.

IRVINGTON.

A SUBURB OF PORTLAND, OREGON.

Only ten minutes by electric street cars to business part of city. Elevation over 100 feet above city, on a gentle slope. STREETS IMPROVED, WATER MAINS LAID. City is growing rapidly in this direction, and it must become one of the most beautiful and popular residence portions. Offers very attractive inducements to the investor and home-seeker, in a city where rapidly developing commerce and growth in population are forcing values steadily upwards, producing a doubling of values every few years. For complete information, prices, plats, maps, etc., and for statistics of Portland's growth and possibilities, address

A. L. MAXWELL, Agent,
The Portland,
Portland, Ore.

On the Columbia River.

KALAMA, WASHINGTON, on the Columbia River, giving free access to ocean ships, with the Northern Pacific R. R. now, the Union Pacific Railway now grading and building through the city, the Great Northern Railway seeking right of way, and on the direct route for all railways between Portland and Tacoma or Seattle, and between Portland and the ocean on the Columbia River, the county-seat of Cowlitz County, with fine churches, schools, and immense timber, coal, and farming interests, and salmon fisheries. Is just the place to invest, or to go for a new home. Splendid chance here. Address for free information, maps, &c., &c.,

IMUS BROS.,
Kalama, Washington.

PORTLAND, OREGON.

The Coming New York City of the Pacific Coast.

POPULATION

Increased 250 per cent from 1880 to 1890. A like ratio of increase will make the population nearly 250,000 in 1900. It will probably be greater than that.

WHOLESALE TRADE

$115,000,000, increasing 25 per cent. annually. No bank or wholesale house ever failed in Portland.

Manufacturing Output

in Iron, Lumber, Woolen Goods, etc., etc., over $20,000,000 annually, growing fast.

Water Power

almost unlimited, 30,000 horse power FREE FOR TEN YEARS to manufactories.

Agricultural Resources

beyond computation in a region where crops never fail, grass green the year around.

Schools, Churches and Social Conditions

all that could be desired.

Climate Mild and Equable,

a paridise for sufferers east of the Rocky Mountains,

(1) Invest in lots at MINTHORN SPRINGS, Portland's charming suberb, and make 100 per cent on your money in six months.

(2) FRUIT FARMS. The Willamette Valley is the most natural fruit-producing country in the world, and has for a market Eastern Oregon, Eastern Washington, Idaho, Montana, Colorado, Wyoming, Nebraska, the Dakotas, Minnesota, Iowa, Manitoba, British Columbia, and Alaska without competition. The present prices paid for fruit in the Willamette Valley insures an income of from $200 to $250 per acre.

The Oregon Land Co. operates from Portland, the business center of the Northwest, and sells Fruit, Grain, and Stock Farms anywhere in the Willamette Valley.

Address COOK & MINTHORN, Managers.

THE OREGON LAND CO,
Hotel Portland, Portland, Oregon.

Puget Sound catechism and its chief city, SEATTLE, WASHINGTON
Send stamp to Eskelsen, Llewellyn & Co., Seattle, Wash.

Washington Territory.

9 per cent to Eastern Investors

Approved first mortgages. Also bargains in Real Estate in the future State Capital. Rapid growth.

CHEAP, RICH LANDS.

Large business openings. Write for full information.

WALTERS & CO., Ellensburgh, W. T.

☞ Best References East and West.

FULL WEIGHT PURE
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.,
NEW YORK. CHICAGO. ST. LOUIS.

Church Notices.

The next quarterly meeting of the Maine Central Christian Conference will be held with the Christian Church in North Fairfield, commencing Friday, September 19, 1890, at 7:30 P. M.
ORA O CROSBY, Sec'y.

The next quarterly meeting of the Northern Illinois and Wisconsin Christian Conference will be held with the Christian Church at Capron, Boone County, Illinois, commencing Friday, September 26, 1890, at 2 P. M. All lovers of Christ are invited to attend and aid in the work of extending the kingdom of our Lord and Master. Done by order of executive committee.
W. L. SANFORD, Sec'y.

All are cordially invited to attend the West Virginia Conference which meets September 25th, especially those wishing to co-operate in opening up the Eastern Virginia line of work. All wishing to come from the East can come to Charleston, then on the K. & O. to Maupin's Station, where there will be conveyance. Those coming by water will stop at Neal's Station.
R. S. FIERBAUGH.

Those attending the Northwestern Ohio Christian Conference, coming by railroad, will come to Kenton by C. & A. direct, or by P., Ft. W. & C. to Dunkirk, thence by T., C. & C. to Kenton. Those coming from south and southwest will go to Bellefontaine, thence to Kenton, where they will be met with conveyances Saturday forenoon and evening. Those coming from the northwest in their own conveyance will go to Lima, thence on Bellefontaine road sixteen miles, thence east on Kenton road to second church-house on said road.
L. GANDER, Pastor.

All relatives of Richard Brandon, deceased, a pioneer of Wayne Township, Darke County, Ohio, and all persons in any way akin with the Brandon family, are cordially invited to meet in a family reunion Tuesday, September 23, 1890, at 10 A. M., on the old homestead, at Versailles, Ohio, purchased by Grandfather Brandon from the Government, in the settlement of Wayne Township, to renew our acquaintance and talk over the reminiscences of that far distant period of the past. Leave dull care at home and come with happy, smiling faces and well filled baskets. The public, generally, are cordially invited to attend and participate in the festivities of the day.
RICHARD BRANDON,
REV. R. BRANDON,
R. BRANDON,
Committee.

You can not be too particular about the medicines you use. When you need a blood-purifier, be sure you get Ayer's Sarsaparilla, and no other. It will mingle with, purify, and vitalize every drop of blood in your body. It makes the weak strong.

For a disordered liver try Beecham's Pills.

A Progressive Company.

In addition to the splendid passenger equipment now furnished by the Chicago and Eastern Illinois Railroad, the Management have arranged to run Vestibuled Parlor Cars on the through day trains commencing with September 1st. These cars are the product of the Pullman Company Shops, and are considered by many railroad men to surpass in elegance and completeness any parlor cars which have as yet been placed on the rails.

Before the Winter travel commences, all passenger trains will be provided with safety steam-heating apparatus which is connected with the engines and receives its steam from this source, thereby obtaining an even temperature in the car at all times.

These improvements are made for the convenience of the traveling public and reflect credit upon the liberal policy adopted by the Management of the Chicago and Eastern Illinois Railroad.

Hall's Hair Renewer eradicates and prevents the formation of dandruff, thickens the growth, and beautifies the hair as no other preparation will.

HARVEST EXCURSIONS.

On September 9th and 23d, and October 14th, the Chicago & North-Western Railway will sell excursion tickets from Chicago to principal land points in the Northwest at the low rate of one fare for the round trip, and tickets will be good for return at any time within thirty days from date of sale. This favorable arrangement affords an excellent opportunity for personal inspection of the productive country reached by the Chicago & North-Western Railway and connecting lines. For full information apply to Ticket Agents, or address W. A. Thrall, General Passenger and Ticket Agent C. & N. W. R'y, Chicago, Ill.

HOME SEEKERS' EXCURSIONS.

Take advantage of the cheap excursions offered by the CHICAGO, ROCK ISLAND & PACIFIC RAILWAY, to points in Kansas, Nebraska, Missouri, Arkansas, Indian Territory, Texas, New Mexico, Wyoming, Utah, Idaho, Minnesota, Northwestern Iowa, South and North Dakota, Montana and Colorado, at the low rate of ONE FARE FOR THE ROUND TRIP. Tickets for these excursions will be sold on Tuesdays, Sept. 9 and 23, and Oct. 14, 1890. They are first-class and good thirty days for return passage.

If you want to see the country, or secure a home in the Great West, don't neglect this opportunity. Be sure that your tickets read via the C., R. I & P. RY., which has its own lines to principal points in many of the above named States.

For rates and full particulars address JNO. SEBASTIAN, G. T. & P. Agt, Chicago, Ill.

INVESTMENTS IN THE SOUTH.

The "EVANSVILLE ROUTE" will sell tickets from Chicago and all stations on its lines, on Sept. 9 and 23, and Oct. 14, at rate of one fare for the round trip, to points in Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, Tennessee, and Texas. Tickets will be good for return passage 30 days from date of sale. Solid trains are run from Chicago through to Nashville, where connections are made in the Union Depot for through trains running to every city of any importance in the South.

The great advances now being made in many parts of the South, the developing of its vast agricultural and mining resources, the rapid increase of population in numerous localities, the continual coming into existence of new centers of population and manufacture in hitherto neglected territory has attracted thousands bent on speculation, investment, and the establishing of themselves in business in prosperous communities. People of the East have apparently realized more fully these advantages, and to acquaint people of the Northwest with the opportunities offered these very low rates have been inaugurated.

For pamphlet descriptive of the South or information as to rates or tickets, address WILLIAM HILL, Gen'l Pass. and Ticket Agent C. & E. I. R. R., Chicago.

"Mrs. Winslow's Soothing Syrup for Children Teething" softens the gums, reduces inflammation, allays pain, cures wind colic, 25c. a bottle.

PASTOR KOENIG'S NERVE TONIC

Had the Desired Effect!

CARROLLTON, GREEN CO., ILL., Nov., '89.
I highly recommend Pastor Koenig's Nerve Tonic to anybody that has suffered from headache as my son did for 5 years, because 2 bottles of the medicine cured him.
M. McTIGUE.

Remarkable,

says Mrs. J. Muller, of Madison, Ind., was the effect of Pastor Koenig's Nerve Tonic on a girl afflicted with a nervous disease, so that I have recommended the remedy in the highest praise.

FOUR DOCTORS GAVE NO RELIEF

says E. Dillon, of Union City, Ind., but Pastor Koenig's Nerve Tonic relieved me of a terrible headache, which affected me so for one and one-half years that I could not work or hardly see.

GOOD EFFECT

says L. Yager, of Decatur, Ind., has Pastor Koenig's Nerve Tonic. I have used it for three years, and can recommend it to all troubled with nervousness.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO.,
50 West Madison, cor. Clinton St., CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price $1 per Bottle. 6 Bottles for $5.

PENSIONS OLD CLAIMS Settled Under NEW LAW.
Soldiers, Widows, Parents, send for blank applications and information. PATRICK O'FARRELL, Pension Ag't, Washington, D.C.

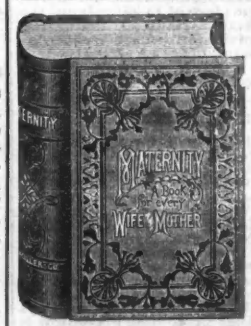
LOVELY WINTER FLOWERS

SCILLA CLUSI, a grand winter flower producing enormous clusters of bloom two to three feet in circumference. They are of lovely light and dark blue colors and borne in such marvelous clusters that it makes a plant of wonderful and striking beauty. The bulbs are very large and strong, and should be planted in a five or six inch pot and are absolutely sure to bloom freely during winter, and the great heads of bloom keep perfect for weeks. Freezing does not harm it, and bulbs can also be planted in the garden this fall for blooming in early spring like Tulips. Try it, either for the house or garden. It is sure to bloom and create a sensation, there being nothing among winter flowers which will so astonish and please all beholders. Price of extra large Bulbs, sent at once by mail, postpaid, 20 cents each; 3 for 50 cents; 7 for $1.00. Also
15 Double and Single Tulips, mixed.....50c
6 Double and Single Hyacinths, mixed.50c
5 Named Lilies, including Bermuda, Easter Lily.....50c
25 Crocus, fine mixed sorts.....25c
Our "Jewel" Collection, 25 Lovely Winter Blooming Bulbs, all named for only 50c postpaid.

SPECIAL OFFER For only $2.00 we will mail everything offered—Scilla, Tulips, Hyacinths, Lilies, Crocus and Jewel Collection, in all 77 Elegant Bulbs

CATALOGUE FREE. Our Large Illustrated Catalogue of Fall Bulbs and Plants is now ready and will be sent free to all who ask for it. We offer the finest stock of Hyacinths, Tulips, Crocus, Narcissus, Lilies, Ixias, Freesias, Alliums, Oxalis and other bulbs for winter and early spring blooming. Also hardy plants, and rare new plants for winter blooming. ☞ Try our winter blooming Orange, Morning Glories, Black Calla, Orchid, etc. We also offer many new and rare fruits. Write at once; these offers may not appear again. Address

JOHN LEWIS CHILDS, FLORAL PARK, Queens Co., N. Y.



A BOOK WORTH ITS WEIGHT IN GOLD is what a leading physician says of MATERNITY. To many it has proven more valuable, for it has saved such from life-long misery or early death. Not a quack cure-all, but a standard work by an eminent lady physician. Every wife or woman contemplating marriage should possess a copy. Ignorance has been the bane of woman's life. Enlightenment is her salvation. "Maternity" is a book treating of the physical life of women in health and disease; her relation to husband, family and society; reproduction, limitation and care of offspring; as well as hundreds of kindred topics of vital importance to every woman.

Twenty-seven long Chapters. 750 Pages. 20 Illustrations.

POST PAID, $2.00.

☞ Liberal compensation to intelligent ladies who act as agents. No trouble to sell this book. One agent has made over $1,200. Circulars and sample pages sent free. Address,

L. P. MILLER & CO.,
Dept. A.—214 Clark St., Chicago, Ill.

MUSICAL.

BEST OF ALL

in the line of Music Books, are the following:

CURRICULUM (For Piano Instruction. American or Foreign Fingering) $2.75. MODEL ORGAN (For Organ Instruction) $2.25. SCHOOL OF SINGING (For Vocal Instruction) $3.00. SUDDS' ORGAN VOLUNTARIES $1.50. ARCHER'S ORGAN BOOK (Choice pieces for the Organ) $2.00. MODERN CLASSICS (Piano Music of Medium difficulty) $1.00. MODERN JUVENILE CLASSICS (Easy Piano Music) $1.00. ROYAL PIANO FOLIO (Choice Piano Music) 65cts. ROYAL VOCAL FOLIO (Best Foreign Songs) 65cts. WINNOWED SONGS (The Latest Sunday-School Song Book) 40cts. PRACTICAL ANTHEMS (A splendid collection of anthems of moderate difficulty) $1.00. Any of the above named books will be sent by mail, postpaid, on receipt of the marked price.

COMPLETE LISTS of Music Books and Sheet Music furnished free on application.

—PUBLISHED BY—

The JOHN CHURCH CO., Cincinnati, O.
Root & Sons Music Co., 200 Wabash Ave., Chicago. | The John Church Co., 19 E. 16th St., New York.

Florence, Oregon.

A New Seaport, Lumbering, Coal, Salmon Fisheries, Agricultural, Fruit Growing and General Business Center.

Splendid opening for a bank, for general [illegible] for lumber mills, for farming, [illegible] fruit growing.

Money or time invested here now will bring quick, sure, and large returns.

Full information mailed.

Write to me for sample copy mailed free, of "The West," the leading weekly paper of Florence. Subscription price, $2.00 per year; $1.00 for 6 months.

GEO. M. MILLER,
Florence, Oregon.

P. C. & St. LOUIS RAILWAY.

From Dayton Union Station.

PENNSYLVANIA LINES.

(Pittsburgh, Cincinnati & St. Louis R'y.)

IS THE

DIRECT LINE!

—TO—

Columbus, Wheeling
Pittsburgh, Baltimore,
Washington, New York,
Philadelphia,

AND ALL POINTS EAST.

THE STRAIGHT LINE TO

Indianapolis, Chicago, and St. Louis

Making immediate connection through Union Depots for all points in

Missouri, Arkansas, Texas, Kansas, Colorado, New Mexico, Wisconsin, Minnesota, Iowa, Nebraska, and California.

Trains run by Central Standard Time.

Trains Depart for the East.	Chicago Express.....	6.55 a. m.
	New York Express.....	*9.15 a. m.
	Columbus Express	2.50 p. m.
	Pennsylvania Special.....	*5.58 p. m.
	Limited Express.....	*9.15 p. m.

Trains arrive from the East, 5.40 a. m., *9.25 a. m., 11.10 a. m., *5.15 p. m., *8.35 p. m.

Trains depart for Chicago, *9.25 a. m., *8.25 p. m.; arrive from Chicago, 6.55 a. m., 5.58 p. m. and Sunday at 9.15 a. m. and 9.15 p. m.

Trains depart for Indianapolis and St. Louis *9.25 a. m., 5.15 p. m.; depart for Indianapolis and Louisville, 5.40 a. m.; arrive from Indianapolis and St. Louis, *9.15 a. m., 5.58 p. m., *9.15 p. m.

All trains stop at Third Street Station, P., C. & St. L. R'y.

*Daily. Other trains daily except Sunday.

Pullman Palace Cars on Express Trains. For complete and reliable information, call upon or address C. C. HAINES.

Traveling Pass. Agent, Third Street Station, Dayton, Ohio.

E. A. FORD,
Gen. Pass. Agt., Pittsburg, Pa.
J. F. MILLER,
Gen. Sup't, Columbus, Ohio.
JOSEPH WOOD,
Gen. Manager, Pittsburg, Pa.